

ΑΣΤΡΟΛΟΓΟΜΑΝΙΑ:

The Madnesse of ASTROLOGERS.

OR

An Examination of Sir

Christopher Heydons

en faux Jargon. Booke *2th: Correction*

INTITLED

A DEFENCE OF

Judiciarie Astrologie.

ex dem gho: vicari Cockfield in Sussex

Written neere upon twenty yeares ago, by G. C. And
by permission of the Author set forth for the Use of
such as might happily be misled by the
Knights Booke.

revised
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Esay 44. 24.

*I am the LORD that maketh all things, that stretcheth the Heavens above,
that spreadeth abroad the earth by my selfe: that frustrateth the Tokens of
the Lyars, and maketh Diviners Mad, that turneth Wise-men backe-
ward, and maketh their knowledge Foolish.*

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ASTROLOGOMANIA:

The Madness of Astrologers.

An Examination of Sir

Christopher Heydon's

ASTROLOGOMANIA

ADDITIONAL

INSTRUCTIONS

TO THE READER

BY THE AUTHOR

AND

BY THE EDITOR

OF THE



To the^r Worshopfull my
very good Cousin M. THOMAS
CARLETON, of Carleton Hall, in
Cumberland, Esquire, and one of his Maie-
ties Iustices of the Peace, for the Countie of
Cumberland, Grace, and
Peace.

SIR,



THE Sun hath runne over the
Zodiake, in his periodical
Motion almost twenty times
since this Learned Treatise
was first penned. During
which time, you haue not bin
wanting, with diuers other in-
telligent and Iudicious Schol-
lers, who had a sight of it, what
by Letters; what by word of mouth, to sollicite the
Reuerend and worthy Author, for a publication. And
the Prayers of you, and the requests of others well af-
fected, haue (at the length) preuailed. Now then,

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then, that this *Discourse* hath gotten Feete to walke a broad in the Light, it desires earnestly to runne into your embracements, being assured of welcome, vpon that good experience of your former loue & kindnes towards it, while it was but yet a breeding. And for my selfe, sithence I haue had the Honour vouchsafed me to conferre a little paines (though it bee nothing to speake of) in sending abroad of this worthy worke into the world, for the good of Christians in general, and more especially, for their benefit, who haue bene a long time bewitched with Sorcery and Astrologie. I was verily induced to thinke, that I could neyther please my selfe, nor the *Author* better, then if I should make choyse of you for the Dedication, whose heart as it is truly touched with Piety, to beare *loue vnto the Saints of God, & such as excell in vertue*; so I perswade my selfe, it is also affected with a *Godly hatred of all such as imagine euill things, and that hold of Superstitious vanities*. *Superstitious vanity* is a farre spreading Tree; one maine branch of it, is Astrologie & Diuination, whether it bee a more Artificiall delusion, which Sathan worketh in the Learned and great Clearkes of the world, or a more simple and grosse kinde of insinuation which he practiseth vpon the ruder and vn-lettered people, the matter is not much, neither is the difference *substantiall* but *graduall*, the former exceeding onely in complement, being a more formall imposture and refined Villainy. Both are heere euicted to be impious, both to be diuellish, and

FORISMA the whole Art to be an vnwarrantable profession, & *superstitious vanity*. And because we desire not to be mistaken in *ipso limine*, to open our selues a little, here

Psalme 16.

Psalme 119.

FORISMA

127.

we

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we professe not to meddle with Astrologie, as it is the same with *Astronomia*, or *Ouranoscopia*, which is an ingenuous part of good Learning, and one of the seven Liberall Sciences. But take Astrologie for *Astromantia* or *Genesiologia*, as the Knight doth in his Book, and then we are right when we call it an Imposture, Juggling, Superstition, Vaniry : *Quæ nulla solidaratione firmetur, nullo certo experimento insistat, nulla sapientum autoritate probetur : sed quam Philosophi cum Indibrium è scholis explodant, Casarea iura damnent, pontificum decreta Synodicaq; Sanctiones interdicant, diuina Scriptura detestentur & omnium Theologorum iudicia reprobent.* Which I do find condemned by the Lord himselfe, *Deut. 18.* in the Canaanites, whom hee destroyed before the Israelites for this very abomination; condemned by the Lords Prophet, *Esay 47.* in the Babylonians destined to destruction; condemned by the practise of those Conuerts in the prime Age of the Gospell, *Acts 19.* who had vsed those ceriuous Artes, but they burnt all their Books, and esteemed nothing of the great price of them, though it amounted to fiftie thousand peeces of Siluer; condemned by the iudgement of *S. Austen*, other Fathers, Councils, and diuers famous later Diuines; and lastly, condemned by the neuer-too-much admired Pen of the most Noble, and most Learned Prince incomparably, that liues this day in Christendome, and that is, *His most Excellent Maiesty*, our Gracious Soueraigne, whose Iudgement is clearly this: That the Diuell, who is the Doctor and Teacher of the Blacke Art, according to a double curiosity in his Schollers learned or vnlearned, hath a double meanes to feede their Curiositie, there.

*Six. 3. enof. Bib-
lioth. Sanct. lib.
6. Annus. 10.*

καρακxvñ.

*Deut. 18, 9, 10
11, 12.*

*Esay 47, 11,
12, 13, 14
Acts 19, 19.*

*Augustin.
Origen
Theodoret.*

*Ambros.
Sexti. Synod. in
Trullo.*

*Calum
Perkins.
Chambers:
K. JAMES.*

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thereby to make them for to giue themselues ouer to this study, and so at the last, to his seruice.

These two meanes, He calls the Diuels Rudiments, and the Diuels Schoole. His Rudiments are Charmes and Spels, for simple and vn-learned people. The Diuels Schoole is Iudiciarie Astrologie, and thats for the Learned onely. The place is in HIS First Booke of Demonol. cap. 3. & 4. where you may read more at large, touching this point. So then, this impious and vaine Art, hauing receyued such a faire Triall, & full condemnation by competent Iudges, what with-holdeth it from execution, but the methods and slights of Sathan; who worketh in the Children of Disobedience such a liking of the Art, that (notwithstanding all that can be said against it) they will not stick to defend the Practitioners of it, and applaud them many times in their sinnefull and mis guided speculations. And because they will not be mad without Reason, they haue a specious Argument, whereof they boast very much, which they are wont to produce for themselves in fauour of all Diuiners; and it is taken for the truth of Astrologicall Predictions. In breefe it is this. The Euents fore-knowne and foretold by these wise-men fall out true, therefore the Art of Diuining is not vaine, but vsfull and profitable in the life of man. *Equidem hac est illa singularis ac precipua diuinatorem demonstratio; cui, ceu immobili fundamento vniuersum diuinationis sue aedificium imponant.* But as a Learned Writer of our owne said in another dispute, *Miseri homines mendicant argumenta; nam si mercarentur, profecto meliora afferrent.* Silly men that they are, that are faine thus to goe a begging for Arguments; for
fore

Argument.

Obiect.

Sicut Ientius
fugit.

Whit.

The Epistle Dedicatory.

sure if they went to the Market where there is choice, they would bring home farre better Ware then this. Let vs examine their reason, and we shall finde it carries no weight at all with it. *Sixtus Senensis*, according to the opinion of *Basil*, *Chrysostome*, and other Christian Doctors saith, That the truth of Astrologicall Predictions, is not to be referred to the Constellations of Heauen, but to foure other more apparant causes; namely, *Ad sortem, ad pacta, ad prudentiam consultorum, & stultitiam consulentium*; the secret dispose of Gods Prouidence, the society and complot with Diuels, the prudence and sagacitie of the Wizarde, the folly and ouer-much credulity of the Inquistor; which he exemplifies very well in each particular. We referre the Learned to the place it selfe, because it is somewhat long, and will take another course to giue satisfaction vnto this Argument, by a three-fold Answer.

I First then we answer, that to come to the knowledge of any thing by vnlawfull meanes, does not make the practise warrantable. Now it doth most manifestly appeare in this insuing Discourse, that out of their owne mouthes, who haue beene Masters and Professors in this Science, that the cause why the Diuiner speakes true, is not by vertue of his Skill and Learning, but because it pleaseth God to deliver him ouer to Sathans illusions, from whom alone hee hath the knowledge of those particular Euent he doth vnder take to foretell, either by an open compact with him, or secret instinct at the least; the Lord hauing by some meanes or other opened his will, and made knowne his counsell touching that matter. For this by

*

the

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the way must diligently bee obserued, that vntill that time, I meane till God haue disclosed his wil by some meanes or other; neither the Wise man, nor the Astrologer, nor the Diuell himselfe, is able to foretell any thing.

2. Secondly I answer, that those Prediſtions do not alwayes fall out iumpe and true, as they would beare vs in hand, but that either the Diuell doth misse sometimes, or that his instrument doeth mistake his informations. This I am able to iustifie and make good by a plaine story of my selfe when I was a child, & went to Schoole at *Carleill* where I was borne. There came an odde Fellow about the Country: He was reputed a Cunning man, and so called, for that he tooke vpon him to tell Fortunes. The Fellow was dumbe, or at least feigned himselfe speechlesse, but certaine it was, hee had an instinct or Familiarity with some Spirit. This Fellow being on a time in my Fathers House, there were some there more simply honest then Religiously wise, made signes vnto him, to shew what should be my Fortune, and another Schoole-fellowes of mine that was then present. Whereuppon, this Wizard haing looked earnestly vpon vs both, and pawed a little; for my Schoole-fellow, he takes mee a lowe stoole, and gets vp vpon it, with a Book in his hand, and began to acte after his fashion, signifying thereby that he should be a Preacher: and for me, he tooke a Penne and a scrowle of Paper, and made as though hee would write, signifying thereby, that I should bee a Scriuener. Now it so fell out, that my Schoole-fellow proued the Scriuener, and I proue the Preacher, By which it is plaine to bee seene, that ei-
ther

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ther the Diuell himselfe did misse, or his instrument was mistaken in his informations.

3. Thirdly, suppose that these Predictions fall out true, yet the wizard is neuer a whit the more to be belieued, as it is plaine in the 13. chap. of *Deutro*. verse 1. *If there arise amongst you a Prophet, or a dreamer of Dreames, and giueth thee a signe or a wonder, & the sign or wonder come to passe, yet shalt thou not hearken vnto him, for the Lord your God proneth you, &c.* The Diuell in *Samuels* shape foretold those things that were true vnto *Saul*, yet the Art by which he was raised & presented, was neuer a whit the lesse execrable. The *Pythonisse* in the Acts of the Apostles, gaue a true testimony to the Apostles of our Lord and Sauour, yet the vncleane Spirit wanne neuer a whit the more fauour by it. The Diuell telleth truth sometimes, and yet he is still the Father of Lyes; and his Instrument (at hap-hazard) may light vpon a Truth, and yet remain a Lyer still. It is worth the while to obserue, how that the Prophet *Jeremie* puts vpon these men their right name, Chap. 50. verse 36. Indeed, they are accounted of the world *Wise men*, and so they are called, verse 36. it is *M. Caluins* Observation vpon that place. *A sword is vpon the Chaldees, and the inhabitants of Babylon, vpon her Princes, and vpon her Wise men. A sword vpon the Lyers, and they shall dote, a sword vpon the strong, and they shall faint.* Where, if we make a true resolution of the Text, we shall find that God threatens his iudgements first in generall vpon Babylon the whole Country, and then the Inhabitants of it are specified and parted into these rankes, Princes and Wise men, Lyars and Strongmen. Those which in the former

*August. ad doct.
Christ. lib. 2.*

3000
LARIAN

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Verse he calles *Princes*, or principall men, in the next are called *Strong men*, and the Sword vpon them, or their Iudgement, is, that they *shall faint*. Those whom in the former Verse he called *Wise men*, in the next, are called *Lyers*, and the Sword vpon them, or their iudgment, is, that they *shall dote*. That of the *Psalmist*, is most true, though it were spoken in haste, *All men are Lyers*; but for Astrologers, and Figure-fingers, and Natiuity-Casters, and Fortune-tellers, they are *doting Lyers*. It is their Iudgement, *A sword is vpon the Lyers, and they shall dote*.

COROL-
LARIVM.

The *Conclusion* now I take it is cleare, that Indicia-
rie Astrologie is a superstitious Vaniry, and that the
whole Art of Diuiners, is an vnlawfull studie. The
Corollarie thereupon is as cleere, that it is not lawfull
to seeke vnto these men for their aduice or helpe, in
any matter whatsoever. I could heere (if I would
take leaue to expatiate) greatly inueigh against the
common custome of the worlds, too too rife in those
parts, and other blinde corners of the Realme. For, if
there come about but a *Gypsie*, or *Canter*, or *Fortune-
teller*, presently you shal haue the whole country flock
about him, to learne somewhat. If our little finger do
but ake, or be a little diseased, presently we send with
Ahaziah to *Baalzebub* the god of *Ekron*, to know if we
shall recouer: If we be but in a little straight & trouble
either of bodie, or minde, we cannot rest till wee
runne with *Saul* to the *Witch at Endor*, to know what
will bee the euent of it. And what hath bewitched
the people thus to doe, but a strong delusion of *Sa-
than*, and a firme opinion conceyued of the Skill and
Cunning that such a man hath, to tell strange Farlyes?

They

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They will say, they know such an one well enough, he is a verie skillfull man, they haue had experience of him in other matters, and he hath told them true, and why should they not seek to him now? I remember I haue read it of *Archimedes* the great Mathematician, when he had by his dexterious Skill in his Profession, made *Hiero* King of Scicilie draw a huge Ship along with his little finger, which an infinite number of his Subiects with ioynt Forces were not able so much as to stirre, ἀπὸ τάντας τῆς ἡμέρας (said the King) περί πάντος Ἀρχιμήδου ἀγχοῦσι πιστεύειν, that from that day forward, *Archimedes* was to be beleeued, in whatsoeuer he said. Say that the Wise man thou consults withall, or rather the Diuell by him, hit on right at the first, and satisfie thy desires in some vnlawfull and curious enquiry; Well, ἀπὸ ταύτης τῆς ἡμέρας, from that day forward, thou doest resolue with thy selfe to beleeuue whatsoever he shall tell thee heereafter. And though his Magicall Skill, and Diabolicall Art sayle him many times (as indeede it must; for *de futuris contingentibus non datur Scientia*) yet the opinion of Man, and the Illusion of Sathan hath so besotted thee, that sure the fault is in thy selfe, when things prooue not true, it is eyther by reason of thy heedlesnesse in mis-vnderstanding some words, or mis-applying some meanes; the blame must be layde on any thing, rather then on the Diuell.

Is it not a shame, that Christians, who liue vnder such a bright Sunne-shine of the Gospell, should suffer themselves to be led away with such superstitious Vanities? Men forget that they haue Learned Christ,

when

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when they will needes be beholden to the Diuell for his counsell in any matter. If they would but remember that solemne Vow and protestation they once made before the face of the Church in holy Baptisme, wherein they promised to forsake the Diuell, and all his Workes, it would readily prompt them to their dutie : and what is that ? *Not to regard them that haue Familiar Spirits, neyther to seeke after Wizards, to be defiled with them,* as the Lord commandeth, *Leuit. 19. 31.* Where mark this by the way, that you cannot seeke after these things, but you must needes be defiled with them.

*August. de doct
Christ. 4. 2. c. 23*

In which respect, Saint *Anstine* excellently calts this running after Wizards, *genus quoddam fornicationis, A spirituall kinde of Fornication.* And the reason is euident, because the vncleane Spirites are desirous to illude the Soule of man, and to make a shew of Obedience, to catch the Soule in their snares, requiring a strong Credulitie, and excessive desire to learne. So drawing the heart from Gods feare, and bringing it by little and little in their Slauerie (as is plaine by the following *Discourse*) which is the grossest kinde of Spirituall Whoredome that can be deuised, when the Soule goes a whoring from GOD, after the Diuell.

But I feare I haue out of a zeale to the Church, exceeded the bounders of an Epistle. I will not trespasse further vpon you, by keeping you any longer (as it were) at the Threshold, from entering the *Discourse* it selfe. Wherein you haue these things, and the whole matter, with sound iudgement

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ment, and varietie of Learning, perfectly handled, and the Aduersarie driuen from his starting holes, by maine force of Argument. And so ceasing to be further troublesome vnto you, I humbly take my leaue.

Your assured Louing Cousin,

THO: VICARS.





In Authorem & eius Opera.

Περὶ τῶν ἔργων.

— Non ego te meis
Chartis inornatum fileri,
Totue tuos patiar labores
Impunè (Præsul) carpere liuidas
Obliviones. —

Maiorum titulis magnus, sed maior haberi
Vis magè Musarum titulis (dignissime Præsul.)
Dordrechtum tua fama capit, quod^a missus ab oris
Anglicis doctus Synodo confederis ampla.
Qui^b Characteres heroum legerit, ipsum
Vergilium, versu ve parem legat ille Poetam.
Sacrilegos^c tua docta manus prostravit, & inde
Laus tibi, nec minor hinc, quod ineptos Astrologastros
Fuderis in terram^d docto conanime, surgit.
Nempe & condignos morunt tibi pendere honores,
Sceptra^e tuo calamo firmata, referre molestum
Non erit. Et pleno meritis Ecclesia laudes
Concines ore tuas, f Consensum si bene servat.

T. V. posuit S.T.B.

Horat. Carm.
lib. 4. Od. 9.

^aOratio habit.
coram Illustriss.
Ordinib.

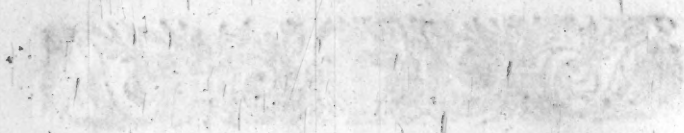
^b Heroici Cha-
racteres.

^c Tythes pro-
ued due by di-
uine right.

^d This Dis-
course against
Judiciary A-
strologie.

^e The three-
fold Jurisdic-
tion.

^f Consensus Ca-
tholica Ecclesia
contra Triden-
tium, and Di-
rections to the
true Church,
gathered out
of the Consen-
sus.



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Ανακεφαλαιωσι :

OR
RECAPITVLATION
of the Chiefe Passages in
this Treatise.

CHAP. I.



*O the Confusion of Astrologie,
one witnesse more is added, by
the writing of this Booke.*

*Iudiciarie Astrologie is no
part of Naturall Philosophie, &
nor of the Mathematickes, ney-
ther is it Media Scientia, be-
twixt them.*

CHAP. II.

pag. 11.

*The meanes of knowing aforehand particular Euents, is
not Naturall, but Diabolicall.*

*Those that haue beene most blockish in other Learning,
haue beene quick and sharpe-witted in Astrologie.*

CHAP. III.

pag. 12.

*Astrologie and Augurie in the iudgement of the learned
are alike.*

The

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*The truth in a Prediction doth not make an Art war-
rantable.* 20.

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*The Astrologer foretelleth that is true, by the helpe of
Sathan.* 33.

*Henry the second King of Fraunce, and Ahab King of
Israels death, compared together.* 36.

*Astrologicall Predictions depend not upon Natural Cau-
ses.*

Natural Effects are not Contigent, but Necessary.

*Of future Contigent Euent, there is no certaine know-
ledge.*

*Astrologicall Predictions stand not by learning, but by
some instinct.* 38.

CHAP. V. *pag. 42.*

*Astrologie considereth the Fortunes onely of Fooles, and
the wicked.* 42.

The Knights inuincible Syllogisme dasht to peeces. 46.

*Naturall Effects must be distinguished from Contigent
Euent.* 49.

CHAP. VI. *pag. 51.*

*No place for a definition in the beginning of a Contro-
uersie.* 51.

Art is not the Genus for Astrology and Astronomy. 54.

CHAP. VII. *pag. 56.*

The first Inuenter of Astrologie was the Diuell. 57.

The first spreader of it, Zoroastes. 59.

Eudoxus an Astronomer against Astrological predictions. 60.

Panætius and Cicero, Varro & Pliny against Astrology. 61.

*Pythagoras, Democritus, and Plato, students of Ma-
gicke, silent in Astrology.* 62.

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*A brieue rehearſal of the points deliuered in the Booke hi-
therto.* 65.

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*Thoſe things which haue ſupernaturall Cauſes, cannot be
foretold by the Starres.* 71.

*Diuerſ things depending on Naturall Cauſes, cannot cer-
tainly be foretold by the Aſtrologer: as Raiſe, Wea-
ther, Dearth, Sickneſſe.* 72.

*Thoſe things which depend partly on Naturall Cauſes,
on Mans Will, cannot be foretold by Aſtrologers.* 73.

*Thoſe things which are merely Contingent cannot bee
foretold by the Starres.* 74.

CHAP. IX. *pag. 76.*

Magicke, no part of Naturall Philoſophy. 79.

*The Aſtrologer hideth his ſleights vnder the name of Ce-
leſtiall Influences.* 80.

*The Influences conferre nothing to a Prediction, with-
out a ſtrong Credulity, and exceſſiue deſire of lear-
ning, in the heart of the Enquirer.* 81.

Aſtologie and Magicke in practice inſeparable. 82.

*The Aſtrologer attaineth not to his intended end in a pre-
diction, without the helpe of Magicke.* 83.

*The learned Fathers of the Church, namely, Origen, Au-
guſtine, C, ril, Theodoret, againſt Aſtrologicall
Predictions.* 84.

CHAP. X. *pag. 97.*

*That place Eſay 47, 12. cited by M. Chambers againſt
Aſtrologers cleared: where the deſtruction of Babylon
there threatned, is ſhewne not to haue beene myracu-
lous againſt the Knights canill.* 90.

*Cicero denieth fatum Stoicum, granteth fatum Phy-
ſicum.* 91.

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- That place, Iob. 38. 33. soundly interpreted. 101*
That place, Iudg. 5. 20. opened, and expounded. 103.
That place, Gen. 1. 14. Catholically expounded, and vindicated from abuse. 106.
That place of Chrysost. in Math. 2. interpreted. 108.
God worketh in some things against his reuealed will. 111.
Blasphemy is not onely against God, but against his truth and against the Saints that maintaine the truth. 113.
Ignorance of Astrologie, is tollerable in a Christian Knight, but ignorance in Theologie cannot bee excused. 115.
An irreligious speech of an Astrologer, who thought by Numbers, to attaine the Mytery of Salvation, sifted punctually. 118.
A place in Cicero Lib. 2. de Diuinat. commended to the Knights reading. 120.
The Kings Maiestic as Iudge of the whole Controuersie, pronounceth sentence against Astrologie Iudiciary. 122.

Ennius



Ennius, apud Cic. Lib. 2. de Diuinat.

— — Non habeo deniq; Marsum Augurem,
Non vicanos Aruspices, non de circo Astrologos,
Non Isiacos coniectores, non interpretes somnium.
Non enim sunt ij aut Scientia aut Arte diuini;
Sed superstitioni vates, impudentesq; harioli,
Aut inertes, aut insani, aut quibus egestas imperat.
Qui sibi semitam non sapiunt, alteri monstrant viam,
Quibus diuitias pollicentur, ab ijs drachmam ipsi petunt,
De his diuitijs sibi deducant drachmam, reddant cætera.





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CHAP. I.

*Wherein the Grounds which the Knight
taketh without prooffe, and vpon which hee
buildeth his Booke, are called
in question.*



M^R *Chambers* (a man for his Life
and Learning worthily honour-
ed of all that knew him, & by
his learned Labours known for
and neere) hath written against
Iudiciary Astrologie, as many
of the best learned before him
haue done. Wherein hauing
done no lesse then a Christian
learned man ought to doe, hee had reason to looke for
another reward of his Labours, then hee found: For
in stead of thanks and commendation for his learned
Labours so well placed, hee is roughly entertained by
Sir *Christopher Heydon* Knight, a man that hath taken
much paines to hold vp a Cause, which cannot bee
holden vp by mans strength. For albeit the illusions of

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Iudiciary Astrologie haue long beene maintained by the pollicies of Sathan; yet when the light shineth vpon it, it will neuer be able to stand. And in truth, in the hearts and Consciencies of the godly in the Church, or of the wise and learned without the Church, was neuer yet thought able to stand. Now, after so many men, my comming into this cause, can adde nothing vnto it. What can I bring hereto, which hath not been brought by the Learned long since? Yet, that the same truth may be confirmed by the mouthes of many witnesses, and that others may not bee abused by the Knights Booke, and that himselfe also may haue occasion to consider the whole matter afresh; I will examine this matter once more, and open to the Knight the weakenes & vnfound foundations of his vnprofitable Labours. Wherein I leaue not onely the intemperancie of words, with which hee hath so much enlarged his Booke; but euen so much as the cause will suffer the multitude of words: For the pleasure that some take in long writing, neither can I allow in iudgement; nor for my businesse, practise.

I purpose to examine the grounds that the Knight hath brought, or any other may bring for Astrologie, wherein the Reader may know who they bee that stand against Astrology, and who for it. I shall also open to what part of knowledge Astrologie is referred, that is, to speake shortly, to Magicke.

One principall ground vpon which he much resteth, is, that Astrologie is a part of naturall Philosophy: for thus hee writeth, *Pag. 18. concerning Natiuities and*
Predictions. I confesse that Astrologers containing them-
selues within the bounds of Naturall Philosophy and rea-
son,

son, doe take upon them so much as lawfully they may, &c.

And this is the common Answer almost to euery obiection, Pag. 19. No man, I thinke, of indifferency or common sense will censure the Astrologer (who iudgeth no farther of future effects, then as they are contained and reuealed in the starres, and second and remote causes) to busie himselfe farther in Gods vnkowne Secrets. Pag. 29. Astrologie professeth onely to foresee naturall mutations & accidents. Pag. 30. To place confidence in Starres as in diuine causes and powers, is one thing; and to esteeme them but as subordinate and second causes in Nature, is another. Pag. 36. The question betweene vs is, whether the Starres be signes or second causes of naturall mutations or euents; and whether the study thereof be unlawfull. It were too much trouble to recite euery place where hee repeateth thus much. It is in a manner all hee saith; take away this Answer, and ye take away all from him.

Now Sir, wee charge you for abusing your Reader in writing so long a Booke, and throughout the whole Booke, neuer once making offer to proue the thing in question. For you confesse the question betweene you and vs, is, whether the Starres be second causes of naturall mutations (which I admit to be part of the question, but not all.) But by your owne grant if this bee the question, then a man of your learning & vnderstanding should haue spoken somewhat for the prooffe of the question. Could you finde in your heart to write so large a Booke, and yet not once proue the question, vpon prooffe whereof all your Booke must rest? And thought you (Sir) that men of iudgement would take these things at your hands? It is an easie matter, I perceiue to write Bookes, if this liberty were granted:

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were it not better with modesty to hold your peace, then to be called to such a reckoning? I say your Booke is idle and to no purpose, as long as that is not proved, which your selfe maketh the question betweene vs.

But least this might seeme to be rather an imperfection in the man, then in the cause it selfe: (For my meaning is not to take any aduantage of selected ouersights or slippes, as he seemeth to feare.) Let vs consider this thing a little farther. Then let this be the first question, which you confesse is the question betweene vs, whether the Starres (as they are the subiect of Astrology) be naturall causes remote or subordinate of such euents: Or (which is all one, and deliuered likewise by himselfe) whether the Astrologers in their Predictions containe themselues within the bounds of naturall Philosophy. You hold the affirmatiue, through al your Book, though neuer proving it: whensoever you finde your selfe thrust to the wall, and held hard, then you runne continually to this help, as the halting man to the horse, and without this poore shift so often repeated, you are not able to goe one foote forward. First then, let vs reason this point, wee deny that the Starres are naturall causes of those euents which the Astrologers presume to foretell by them, or that heerein the Astrologer contains himselfe within the bounds of naturall Philosophy. That the truth may the better appeare in this point; first wee moue this question, To what part of learning Astrologie belongeth? Wee looke for your Answer: you tell vs it is a part of the Mathematickes: And that Astrologie, which you say is the same with Astronomy, hath two parts, the one speculative, the
other

other practicall, which you call Iudiciary Astrologie,
pag. 2. I omit the escapes of this vnwarranted diuision:
We examine now to what part of Learning this Iudiciary
Astrology is referred? You tell vs sometimes, it is
a part of the Mathematickes; sometimes you say it is a
part of Naturall Philosophy. These things are so diuers,
that you cannot bring them to any accord: For the
Mathematickes are distinguished from Naturall Philosophy
so farre, as when you set Astrologie sometime in the one
learning, sometimes in the other, we are perswaded that
you doe herein as men shifting, and not vsing plaine
dealing, & not being able soundly to speake to the point,
you confound your selfe by confounding things which are
in themselves distinguished. This confusion in speech, is
a signe of feare & confusion in your cause. For if Iudiciary
Astrology bee a part of the Mathematickes, as you would
haue it, then the subiect thereof is certaine, true, no way
subiect to error, as is the subiect of the Mathematickes.
But because you dare not say that it handleth such a
subiect, therefore you reserue this hole to hide your selfe
in, that it handleth naturall causes and euents. But no
part of the Mathematickes handleth naturall causes and
euents, which are neuer separated from the matter, wherein
there is mutability; but the Mathematicall considerations,
are abstract from the mutability of naturall matter:
And the Mathematician frameth thence such conceits,
as whether we regard the manner of knowledge, or the
subiect, are no way subiect to error or mutability: and
in this respect deserue onely the name of Sciences,
because no humane knowledge, can bee so certaine as
this knowledge is. If therefore this bee a part of the

Mathematickes, it is not contained within the bounds
 of Naturall Philosophy; if it bee within those bounds,
 it is no part of the Mathematickes. If this were a true
 Art, or if the Professors thereof were plaine dealers,
 they would not thus collude betweene these starting-
 holes of Mathematickes & naturall Philosophy. Now
 Sir, we whom you account vnlearned opinion-Masters,
 grauelled with the difficulties of the mysteries of this
 deepe Art, maintaining a senslesse scruple, and as you
 say, monsters of opinions, in denying Astrologie, intreat
 your Worship with your great learning to edifie vs in
 this point heere in the entrance, and to certifie vs to
 what part of learning you will referre Iudiciary Astro-
 logie? You tell vs a tale, that *Aristotle* calleth it *Scienti-
 am mediam*, betweene the Mathematickes and Naturall
 Philosophy. To proue this, you cite *Aristotle*, *Li. 2. Cap.
 2. Physic.* and your reason is, because the Principles
 thereof are purely and meerely Mathematicall, which in
 the practise are applyed to sensible matter, as the Physi-
 call subiect thereof. Sir, you dreamed so; for this is no
 better then a dreame, to tell vs of an Art that hath
 Principles purely Mathematicall, & a subiect Physicall.
 As for *Aristotle*, it seemeth you cared not whether hee
 said so or no, it was enough to bring his name: For
Aristotle doth not say, it is *Scientia media*, betweene
 those two, as you father vpon him: but disputing *quo
 Mathematicus à naturali Philosopho differat*, doth consi-
 der that which wee now call Astronomy, as a part of
 Mathematickes, and not of Naturall Philosophy; nei-
 ther doth he leaue it hanging in the midst betweene
 them, but giueth it directly to the Mathematickes. If
 the Knight here shall catch at a word to helpe himselfe,
 it

it is but a poore helpe: For the Learned know well,
that the vse of words receiue great change in diuers
Ages. In some Age *Astrologia* and *Astronomia* were
the same, especially in those old times, when no man
did euer dreame, that they who then were called *Chal-*
dei, should at any time bee called *Astrologi*, or that Art
Astrologia. For they were called Astrologers long after
Aristotle his time, who are now called Astronomers.
Now *Aristotle*, who little wist (God wot) how the vse of
names should runne after his time, vseth the word
Astrologia as then it was vsed, for that which wee now
for distinctions sake call Astronomy, for saith he, *Astro-*
logia est in ijs rebus de quibus Mathematicus considerat:
which words, if they had beene written in those times,
when the *Chaldei* were called *Astrologi* and *Mathemati-*
ci, they might haue serued the Knights purpose; but be-
ing written in *Aristotle* his time, to turne them to this
purpose, is either palpable ignorance, or wilful collusion,
wittingly wrangling to no purpose. For, who is so igno-
rant, that knoweth not that *Mathematicus* in *Aristotle*
his time did not signifie a Chaldean (as afterward it did)
but onely a Professor of those Arts which then were
called *Mathematica*, whereof that which now is called
Astrologie, was not thought to be any. Then where hee
saith, that *Aristotle* maketh it *Scientiam mediam*, between
the Mathematickes and Naturall Philosophy, hee is
found many wayes faulty. For *Astrologia* in *Aristotle*
his opinion, and the Knights meaning is not the same
thing. Further, *Astrologia* in *Aristotle* his meaning is
not *Scientia media*, but a part of the Mathematickes: and
Aristotle doth not once say that the naturall Philosopher
medleth with it: For he vnderstood then by that word
that

that which wee call Astronomy. Much lesse doth *Aristotle* admir the Knights reason, that it should therefore be *Scientia media*, because the Principles thereof are purely Mathematicall, which in the practise are applyed to sensible matter, as the Physicall subiect thereof: which words without vnderstanding the Knight often repea-
teth: Those bee the Knights dreames, not *Aristotle* his reasons. Then still wee vrge for an Answer, to what part of learning you will referre your Astrologie? You thinke perhaps you haue said enough, if you referrg it in some respect to the Mathematickes, and in some respect to Naturall Philosophy: but we will not leaue you so. Wee say, in no respect it can be referred to either of them. Not to the Mathematickes, because it considereth not things certaine and infallible, which the Mathematickes doe. It will not helpe you to say it considereth the Starres, and the Starres in some respect are the subiect of the Mathematickes. For it were a foolishh and vnlearned speech to say, because the naturall-Philosopher considereth a Body, as in a place, and the Mathematickes consider a body as with his dimensions, that therefore naturall Philosophie should bee referred to the Mathematicks: so vnlearned and vnreasonable is the assertion that saith, because the Astrologer considereth the Starres as causes of inferiour euents, and the Mathematickes consider the starres, so farre as toucheth their bodies or motion; that therefore Astrologie should be a part of Mathematickes. Now if wee driue this your pretended Art from these two parts of Learning, it will neuer finde any resting place in any other part of good learning. And therefore, wherefoeuer it is found, it will bee taken for a Rogue that hath

no certaine abiding place, as it hath beene taken for the same, by the learned in former times, and for the same whipped by them.

First then, Astrology is no part of the Mathematicks, because it proceedeth not by demonstration from certaine and knowne Principles. And euen they who would haue it a part of Naturall Philosophy acknowledge so much.

Now let vs examine whether it be contained within the bounds of Naturall Philosophy. If they tell vs that the Starres are causes remote and Subordinate of inferiour effects, they come not to the point: For that is not heere in question, whether the Starres bee causes of some effects in these inferiour Bodies? For that influence which is apparant in the Moone and Sunne may bee gathered in other Planets. This is granted concerning such Bodies as are subiect to their Vertue.

But here to cut off their long & idle discourses, & to bring our disputation to a short issue, the question is, Whether the Stars are naturall causes of those euents which the Astrologers presume to foretell? For these men meddle onely with mens actions. If Astrologie stayed it selfe in this, to foretell the naturall Humours or their effects, which shall be in such Plants and Bodies as are somewhat gouerned by Planets; it might seeme to haue some likelihood. But with this they meddle little or nothing; their curiosity is about mens Fortunes.

Now the Principles by which the Astrologer cometh to his conclusion, are no naturall Principles, but Sorcery. For curious men wandring after the know-

ledge of hid and vnknowne things, seeke the cloake and pretence of an Art, and haue called it Astrologic; which they seeke to bring within the bounds of Naturall Philosophy: when as their Principles haue no Affinity with naturall causes, but with those illusions which Sathan inuenteth to deceiue and draw away simple and vnstable Soules into an admiration of curious and impious sleights and vanities. Let Philosophers iudge of these Principles. *That a Sextile and Trine Aspect are fortunate, but a Quadrate unfortunate. That the first House significth the life and body of him that is borne; the second, his riches; the third, Brethren; the fourth, Parents; the fift, Children; the sixth, sicknesse; the seauenth, Marriage; the eighth, Death; the ninth, Religion and God; the tenth, Rule and Dignities; the eleuenth, the good Spirit; the twelfth, the euill Spirit. That in each of these, the three Lords of the Triplicities haue their seuerall Vertues and significations. As in the first House, the first Lord of the Triplicity, must shew the Life and nature of him that is borne: The second Lord of the Triplicity, the force and strength of his Body: The third, his old age; and with such conceits you must runne through the rest. That in whose House Mercury is found to occupy the dignities of Mars, Aries then ascending, it will dispose him to Contention. Are these and such like naturall Principles? Or, are they meanes subordinate betweene a naturall cause and a naturall effect?*

The way to bring any thing to the knowledge of a man, is either by probable Sillogisme, or by demonstration, or by faith. Now these things stand nor by demonstration; themselves doe not challenge that:
nei-

neither can they stand by Logically deduction. For, what absurdity or improbability would follow if a man deny any of these things? Nay, what absurdity were it without reason to yeeld to any? It remaineth then, if any man know these things, hee must know them by faith; but not by that faith which God taught his Church: therefore by that faith which the Diuell teacheth.

CAP. II.

That the Conclusions of Astrologers, cannot by naturall Reason be drawne from their Principles.

THat these things may the more clearly appeare, wee will shew, that those men who haue farthest pierced, and with greatest Learning and Iudgement searched through all the poynts of Naturall Philosophy, haue rejected these vanities, and branded them with the Title of Magicall Superstitions and Sorceries: excluding them from all parts of naturall knowledge, and good Learning. But of this in his due place: Heere let vs follow this poynt in hand a little further.

Wee may better vnderstand the meaning of these men, by their owne examples: For in their Disputations they are neuer willing to come to the point; but they mince the question: and like men oppressed with feares, (which Iudgement followeth the maintainers of an euill cause) they seeme to looke euery way for helpe: and thus forsooth they come warily to the

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matter. The starres incline the humour, the humour inclineth the body, the body inclineth the minde; through all these inclinations the starres come at last to worke vpon the Soule. But the force of the Starres is spent in many inclinations, before it come to the Soule, that they dare not say it worketh directly vpon the minde, no nor vpon the body, but onely vpon the humour: for so the Knight saith. This being brought either to a Mathematicall demonstration, or to a probable Sillogisme, would proue a feeble consequence, and yet in disputation they are affraid to proceed any further: here they sticke. But if you looke vpon their examples, wherein they set the glory of their Art, you shall finde another matter: For in the examples of their Predictions, they foretell the deaths of Princes vpon such a day: the fortunes of Kings, the ruines of Kingdomes, the ouerthrow of Armies. Compare their Principles with their Conclusions, and there is matter to wonder at the absurdity, or to laugh at the folly: For, from these Principles, the Starres incline onely the humor, the humor only inclineth the body, the body onely inclineth the minde: this Conclusion will hardly be gotten, that therefore the Starres incline the minde.

But they proceed from these inclinations, to Predictions of the greatest Euent: which euent, whether they can be concluded by naturall Reason, let vs consider. And because this Gentleman might happily deny the examples brought by others, as not proceeding from naturall causes, therefore to preuent all his exceptions, I will insist onely in those examples which himselfe bringeth, & wherein he glorieth much.

Paulus

Paulus tertius, warned his Sonne long before of the very day of his death. Pag. 81.

Picus, being foretold by three Astrologers, that hee should not live above the age of thirty three yeares, confirmed the Prediction. Pag. 193.

Gauricus warned Henry 2. French King, not to run at Tilt in the 41. yeare of his Age, for that the Starres did then threaten a wound in his head. Pag. 194.

The Bishop of Vienna, by Astrology, assured Don Fredericke then serving the Duke of Bourgundy, that he should be King of Naples. Ibid.

The same Bishop of Vienna, did foretell the two overthrowes of Charles Duke of Bourgundy. Ibid.

These examples he rangeth with the forewarnings of Spurrina to Caesar, of Publius Nigidius, and Theagenes concerning Augustus: of Scribonius and Thrasillus touching Tiberius: of Ptolomy and Seleucus to Otho: of Ascleptarian to Domitian. Pag. 193.

Now if this Knight, or any other man of Learning can shew vs, that these euent were naturall euent of the Stars, or that the Starres were naturall causes of these things, and that by Astrology these things may bee foreseene, as in their naturall causes: then will wee honour Astrologie. But how will they conclude? It will not serue to say, the Starres moued the humour, the humour moued the Body, the body affecteth the minde; therefore King Henry 2. shall haue a wound in his head in the 41. yeare of his Age. Neither will it serue to say, at his Birth the Lord of the ascendant did behold Saturne the greater misfortune, and Mars the lesse misfortune, with quadrat Aspect or Opposition, or the Lord of the eight

House, with a Trine or Sextile Aspect. And the greater or lesse fortunes, as *Jupiter* and *Venus*, were cadent, and not found in their Angles; therefore hee shall die at such a time, such a death: For who will yeeld vnto you, that these be naturall causes of that effect. There is a dependence and coherence betweene the cause and the effect, in naturall things; in this none. Before you can conclude, you must coniure a man to beleue these superstitious Sorceries, which Satnan hath perswaded the Astrologer to beleue. The naturall man receiueth them not, naturall reason doth not comprehend them. For, take any of these examples; if you will, the Example of *Henry 2.* to insist in one; and tell vs by what meanes the Astrologer could see the wound in the head: what humour did the Starres incline to this? Or, how was it possible by naturall meanes, that in the Starres he should see the 41. yeare of Age? The humour stirred by the Starres might haue carried him to many other courses, to other kindes of death. Wee would know by what naturall Reason, the tilking was foreseene: the yeare, the stroake of the head? And why are you so fearfull, as to mince the matter, as alwayes you doe when you reason of the causes? The Starres are onely as you say causes of humours, not of actions, they haue no force directly ouer the will: Here is a particular action that proceedeth from the will; if this could bee seene in the Starres, then what reason can be brought why the Starres doe not directly worke in the will? I deny not but that *Gauvieu* might foresee this, and warne the King thereof; but the question is by what knowledge hee did it, whether by naturall knowledge, or by other meanes;

means. For here is a particular euent: and you know that one of your Maisters in his *Centiloquie* hath this position. *Fieri nequit, ut qui tantum sciens est, particularia res rerum formas pronunciet: soli autem numine afflatus si pradicunt particularia.* This testimony of one that was so great a Maister in your Art, telleth vs thus much: That if *Gauvrius* in a particular Euent did make a true Prediction; then hee was not therein *tantum sciens*. But besides his skill in the Art, he had another helpe, namely the familiarity of some spirit: Because particular euents, saith he, cannot bee foretold but by the help of a spirit.

In the narration of *Paulus Tertius*, who warned his Son *Aloisius* of the day of his death, the Knight doth not deale fairely, and Knight-like: For hee minceth the Narration, and leaueth out a part of it, which if it had beene fully declared, would plainly open, that though the Startes are there pretended; yet that prediction was done by Necromancy, or by Familiarity with a Spirit. For *Iohn Sleidan* (from whom the Knight hath taken that narration) saith plainly, that *Paulus 3.* was for certainty held not an Astrologer onely, but also a Necromancer. His words are these. *Sub hoc tempus Aloisio scribit Paulus tertius pater, ut decima Septembris die sibi caueat: Astra anim ei prauunciare cladem aliquam insignem. Erat enim Paulus 3. Pontifex non Astrologia modo, sed & Necromantie, sicut pro certo affirmatur, admodum studiosus.* When Astrologie, and the blacke Art are ioyned together, then may some Predictions bee told: But the Knight should produce examples of Astrological Predictions, without the help of that Art, which we say cannot be done, because

manuscript 1.114

*Ioh. Sleidani
Commentar.
Lib. 19.*

articulo 2.

because one best knowne in both Arts hath plainly told vs a Prediction of a particular Euent cannot bee made but by the helpe of a Spirit.

Now Sir, if this bee the Art you glory so much in: if the company of vncleane Spirits bee your naturall Principles, and naturall causes, this Philosophy wee intreate you to keepe to your selfe, and not to teach it to others. In the meane time, wee haue the confession of one, who was a principall man in the Profession of Astrology, whereby, as by a rule of that Art, wee iudge of all your former examples, wherein you glory so much: For they are of all particular euents, and therefore if they were foretold, your Maister hath opened to vs the means: it was not by naturall, but diabolicall meanes. *Thomas Aquinas* saith as much. *Si quis consideratione Astrorum utatur ad precognoscendos futuros, casuales, vel fortuitos euentus, aut etiam ad cognoscendum per certitudinem futura opera hominum, procedit hoc ex falsa, & vana opinione, & sic operatio demones sese immiscet: quare erit diuinitio superstitiosa & illicita?* If it were not for these tricks, who could not be an Astrologer? The Knight saith, that they who speake against Astrology, are such as being grauelled with the difficulty of the Art, before they were halfe thorough, to excuse their owne dulnesse, and lacke of industry, haue broken into choller against it. Let wise men iudge, whether without the Church, *Eudoxus, Panatius, Cicero, Varro, Plinie*, within the Church, *Origen, Austin, Ambrose, Hierom*, with the rest of the Fathers: In later times *Picus, Calvin, Chambers, Perkins*, and for Learning and Piety, the honour of this Age, *King James*. I referre it I say, to the iudgement

*Secunda Secunda Qu. 95.
Art. 1. Qu. 69.*

Obiectio.

Solutio.

ment of all that are wise and learned; whether all these who haue expressly written against Astrology, were grauelled with the difficulty of this deepe Art: or whether *Sir Christopher Heydon* bee able to pierce farther into learning, then these could: this wee leaue to iudgement: my meaning is not to detract from the Knights Learning. But I know such, and could name them, sauing that I will not touch the name of any man in that sort, who through a blockish incapacity, being iudged by their prooue in the Vniuersity vnapt for all good learning, haue proued men of name and reputation in this sottish profession: Shall I thinke, that these wits can goe farther in the apprehension of any part of good Learning, then others? especially then they who I haue named before? Will any man thinke, that these men, whose wits were exercised in all the parts of good Learning, were grauelled with these difficulties, when halfe-witted men goe thorough? No, no, there is another thing in it. For these men proceeding as farre as by the warrant of naturall Reason they could goe; and finding in the end, that by naturall Reason they could not come to the Conclusion of such Predictions; but that they must leaue naturall Reason, & admit wunnaturall Principles proceeding from the illusion of Satan, & in the end to haue familiarity with Spirits: This indeed grauelled them, and will grauell the greatest wits in the world, that seeke knowledge by lawfull means, and no other.

CHAP.

CHAP. III.

The Conclusions of Astrologers are not from Naturall Principles, and are not to bee iustified for truth in a Prediction.

HEere then, either the Astrologers must informe vs in the mysteries of their Art, by better reason, or bee contented to bee informed in the mystery of Truth. When a Prediction Astrologicall falleth out true, wee seeke by what meanes the Astrologer came by that knowledge: There are but two wayes to know the truth hereof; By the light of Nature, or by the word of God. The Naturall men that haue beene guided by the light of Nature, could neuer finde out the Affection of the Starres to such an Euent: they could not vnderstand why the Starres should either cause it, or incline it, or signifie it more then the flying of a Bird; and as many (as wise and learned) haue held the flying of Birds, or the entrailes of Beasts, to bee Causes or signes of such Euent. Then it would trouble you to giue a good naturall Reason (for your supernaturall superstitions wee reiect, otherwise wee should receiue Aruspicine as well as Astrologie) we look, I say, for one good reason from you, why you should not iudge of Astrologie, as you do of Augury: One great Maister of this Profession, *Corn. Agrippa, Lib. 1. Cap. 53.* perceiuing such affinity betwene Astrologie and Augury, both depending vpon Principles, so like affected to the Conclusion; seeketh likewise to confirme, that Diuination

tion, which is from Augury and Auspicio. The best learned in Naturall Philosophy, and the best learned in Magicke, haue adiudged these things like.

And because wee strue to doe this seruice to the truth, wee must examine and follow you into these blind corners, wherevnto you flye: you must be holden vp to some particular Euent. For, the question is not whether the Starres signifie any thing, but whether they cause, or incline, or signifie such a particular Euent, as that of *Henry 2.* the time of his death or danger, the wound in his head, or any such as your other examples imply. If they shew such particular Euents, then all your Answeres of a generall inclination, of the humour only, but not of the actions of men (which you euery where lay downe as grounds) are in truth brought in by you but as cloakes to couer some secret, to try, whether in the mist of these clouds, you can escape from such Arguments as presse you. This is the very point that troubled *Cicero* and other Philosophers: for when they came to this point, they were at a stand, and could proceed no further, not through dulnesse of wit (as you impute) but because they following the matter as farre as the light of Nature did direct them, would goe no further then naturall Reason could warrant. It is agreed vpon betweene *Cicero*, and his Aduersary in that disputation, *de Diuinatione*, that no naturall Reason can be giuen.

Cur à dextris cornus, à sinistra cornix faciat ratum: Cur Lib. 1. de Di-

Stella Iouis aut Veneris coniuncta cum Luna ad ortus uinat.

puerorum salutaris sit; Saturni Martisue contraria: He ioyneth these together, as alwayes his manner is, the

flying of Birds, and Aspect of Starres; because toward a particular Euent, there is iust like affection in both these Causes.

*Lib. de Divi-
natione.*

And whereas the common reply of Artologers is; sometimes their Predictions fall out true: may wee not answer them in Cicero his words? *Ipsa varietas fortunam esse causam non naturam docet. Si tua Conclusio vera est nonne intelligis eadem vii posse & Aruspices, & fulgatores, & interpretes ostentorum, & Augures, & sortis legos, quorum generum nullum est, ex quo non aliquid sicut Predictum sit, euaseret.* Now if Augury Aruspicine, and all such Sorceries are iustly condemned, as not standing with Christianity; yea, euen by naturall men, as not standing with Nature, though their Predictions were sometimes true; what reason hath any man to maintaine Astrology, and condemne these? Or to thinke, that the truth of a Prediction should Priuiledge Astrologie more then these? Neither is it any reasonable or tollerable Answer to tell vs of the truth of a Prediction, when wee see the Cause. And yet this Gentleman confesseth,

” *Pag. 195. I, for my part (saith hee) doe freely confesse,*
 ” *that there is no one thing that hath made me so confident*
 ” *in the validity of this Art, as that which I haue seene to*
 ” *fall out true.* If no one thing haue made you so confident herein, then you haue freely told vs, that in your owne iudgement, you doe not so much esteeme of your long Discourses of the naturall Causes, that the Starres are naturall Causes of such Effects, these bee not the things that moue you most; but you are most of all moued by the Euent. Yet the wise and learned, are not carried to such a confidence vpon the sight

of

of the Euent, but vpon the knowledge of the Cause and Reason. And therefore *Cicero*, and before him, as hee witnesseth, *Endoxus* a Platonicke, whom hee and others much esteeme for Learning; and *Panatiu*, whom hee accounteth the worthiest of the Stoicks; and diuers likewise after him, men of great Learning in Philosophy, did reiect this Art, for that these Causes are not Naturall, albeit some Euent fell out true. For, if the question bee of a thing determinable, by the light of Nature, that Rule of *Cicero* holdeth alwayes: *It is a foule shame for a Philosopher, to speake any thing without a naturall Reason.* And if this bee a sufficient warrant to make a man confident in the validity of an Art, because he seeth Predictions to fall out true; then must this Gentleman be very confident in Witchcraft: because hee seeth, that all that which was foretold to *Saul* by Witchcraft, 1. *Sam.* 29. fell out true. And shall the truth of that Prediction make a man so confident in the validity of that Art? They who are gouerned by the Spirit of God, and seeke knowledge according to Godlinesse, may not bee confident vpon the truth of Euent. And seeing by this example wee see evidently, that God in his iust iudgement against the wicked King *Saul*, did suffer *Sathan* thus to deceiue and illude *Saul*, euen by foretelling him a true Euent, because by vnlawfull means he sought the knowledge of things to come: They that would iudge the like of the like things, must needs thinke, that God in the like sort suffereth the Diuell to deceiue and illude Astrologers, by suffering them to foretell true things sometimes; that curious men, that will not containe themselves within lawfull

knowledge, may bee deceiued, and drawne into a great confidence of the validity of this Art. Heerein Gods Iudgement is fearefull, but iust against such as seeke the knowledge of things to come, by vnwarranted meanes.

Now this Gentleman writing for Astrologie after so many Ages, and comming to that very point, which so much troubled *Cicero* and the rest, and caused them vtterly to abandon the Art; because by the light of Nature they saw no way to goe through this difficulty: He comming (I say) to the same point, is to be obserued well, how he in his imagination goeth through, where they all stucke: For hee vseth no other means to informe vs in the Mistry, but this. *Pag. 99. If Spice and other hot Simples are of force to stirre and alter our humours by their specificall qualities; why can you not as well conceiue, that Mars and the rest of the Starres, on which the qualities of these inferiour things depend, may exercise their qualities, and do the like in our Constitutions?* Thus you thinke you haue spoken soundly to the point. Awake, Sir Knight, and defend your Cause: You haue with great confidence incountred with a man of great Learning; you haue vndertaken to satisfie the Learned: Wee are come to a maine point, whereat others haue stucke; Whether these be naturall Causes, or comprehended by naturall Reason: You tell vs a tale of Spices, and hot Simples, and intreat vs to conceiue the like of *Mars* his operation. Sir, here remember, that you are come to that difficulty, wherewith you say others were grauelled; you goe smoothly through, thus: Because Spice and hot Simples increase choller, why can

wee

wee not as well conceiue, that *Mars* may stirre and incline an Humour? How doe you compare Effects together? The one from a knowne Cause, the other from an vnknowne? The one a thing in Nature, the other onely in Conceit. And if wee yeeld you the Conclusion (which you confesse by this manner of writing you cannot proue) what haue you gotten? The question is not of an Elementary humour, but of the particular Euent, that vpon such a day, in such a part of his body, by such meanes, befell *Henry 2.* French King; (for in one Example, for breuities sake wee insift.) When the question is of such a particular Euent, whether there bee any naturall Cause thereof in the Starres? Who can beare this idle answere; that the Starres may moue a humour as Spice doth? And who will grant you this Comparison, betwixt Simples that goe into the Body, and worke immediately vpon it, and the Starres that are so remote? These things you begge, and when you haue them granted, you can neuer frame a Conclusion from these Principles, to such a particular Euent, as that is whereof wee speake.

CHAP. IIII.

The Conclusions of Astrologgers depend vpon other Principles, then themselves are willing to publish.

NOW Sir, seeing you cannot satisfie vs in this point; wee will try if happily we can satisfie you. Philosophy, and the light of Nature haue led men this farre; that when the Astrologer foretel-

telleth a true Euent by the Starres, they could say that the Starres were not the true Cause of that Euent. But the Astrologer rageth, and saith the Euent is true, therefore there is some true Cause. Heere the Naturall Philosopher leaueth him: For he seeth that the Starres were not the true Cause of that Euent, but what was the true Cause, hee knoweth not. And because hee findeth none in Nature, therefore hee casteth it vpon Chance and Fortune: thus farre the light of Nature leadeth. Let vs come now to a greater Light, that may lead vs where this faileth, that is, the light of Gods Word. And as wee tooke one of the Knights Examples, examining it by the light of Nature, so let vs take it againe and examine it by the Word of God. To insist still in the same Example, That *Henry 2.* French King should receiue a sore wound in his head, in such a yeare of his Age, this Euent proued true: Wee now seeke the Cause and means, how the Astrologer might come to this knowledge. You say, hee saw it in the Starres; but that is the thing in question. Wee say, that hee might come to the knowledge thereof by some vnlawfull meanes, and yet vse the pretence of the Starres, to colour the vnlawfulnessse of the meanes. If a Chaldean had been asked in the flourishing estate of *Iob*, what should haue beene *Iobs* Fortune? You say, by the Starres he might forerell his fortune, which wee deny: But when the Diuell had gotten leaue to vex *Iob*, if after that time and before his troubles, the Chaldean had been asked of *Iobs* fortunes, then wee see a meanes how he might haue come to the knowledge thereof, as Saint *Augustine* saith, *Illudentibus eos prauaricatoribus Angelis.*
And

And hee might vse the Starres as Signes, not framed by God to that end, as also the flying of Birds was not, but by Sorcery framing Signes thence; as the same St. *Augustine* doth wisely admonish. *Nam iste opinionones quibusdam rerum signis humana presumptione institutis ad eadem illa quasi cum demonibus pacta & conuenta referenda sunt.* So that in Diuinity this question might with no great difficulty bee decided. For wee may say, that the cause why the Astrologer sometimes speaketh true, is not because hee seeth it in the Starres, as in naturall causes of that Euent (which thing you repeate often, but neuer proue) but because either by plaine compact, or else by a secret illusion of Sathan, hee commeth to the knowledge thereof: which illusion may bee so great, that the Astrologer may beleue that hee readeth it in the Starres. Albeit, before that God hath opened his will by some meanes, neither the Diuell, nor the Astrologer, is able to foretell it, as may appeare in the example of *Iob*. If here you returne (as often you say) that the Starres cannot foreshew the actions of the regenerate, and therefore that the Chaldean could not answer in the actions of *Iob*: I thinke it would much trouble you to bring a good or probable reason, why the Starres should not as well foretell the actions of the regenerate, as that particular Euent of *Henry 2*. Did the Astrologer, tro yee, first consult whether that King was regenerate or no? Will you haue vs to thinke that such things are incident to the study of Astrologie? If it were so, then should the knowledge of the Astrologer goe farre beyond the knowledge of the best Diuines: and wee must repayre to the Astrolo-

*De Doctrina
Christi Lib. 2.
Cap. 22.*

ger to know, who are regenerate in the Church, and who are not. But go which way you will: *Nunquam bodie effugies*: wee will followe you euen in this, and we will bring your Astrologer to such a King, who was as vnregenerate, as euer was *Henry 2.* French King. Let the deat hes of *Henry 2.* and *Achab* King of Israel be compared together. Doe you thinke that any Astrologer could haue told *Achab*, that he should either bee slaine, or hurt with an Arrow at *Ramoth Gilead*, at such a certaine time? It is impossible to proue, and absurd to thinke, that any Chaldean could haue foretold this by the Starres, because it was a secret which God kept in his secret Counsell, vntill it pleased him to reueale it, 2. *Chron.* 18. 19. Now after that God had once reuealed his will herein, that *Achab* should fall at *Ramoth Gilead*, and to that end giuen him ouer, to the permission and meanes which Sathan deuised, as we read in the same place, *verse 21.* then may wee well vnderstand how a Chaldean (hauiing by some meanes warning thereof from Sathan) might foretell the death of *Achab*, the place, the time, as the Astrologer did in *Henry 2.* (if happily hee did so) and as they do in all such Euent. For what can you finde vnlike in the deathes of these two Kings? Was not the death of *Henry 2.* as well directed by Gods Pro- uidence, as the death of *Achab*? Was not *Achabs* death as much scene in the Starres as *Henries*? And if it be blasphemy to say, that either the Diuell, or any Astrologer could foretell *Achabs* death, before such time as God had reuealed it; is it any lesse to pronounce the same of *Henry 2.*

But hee telleth vs, that if Mr. *Chambers* or any other

other, know any Astrologer that vseth the familiarity of euill Spirits; those hee will not defend, or excuse. But wee say, that no Astrologer can make a Prediction of such particular Euent, wherein himselfe giueth instance, but by the familiarity of an vncleane Spirit: And yet vnlesse wee driue them to confesse it, hee will still shift vs off with this Answer, that hee knoweth none that doth it. What shall wee doe heere? Must we not beleuee it, till we heare the Astrologers themselves confesse it? It is plaine enough by that which wee haue already proued; because to know a particular future Euent, is beyond the compasse of Nature, beyond the Reason of naturall men: therefore, if a man attaine to this knowledge, it is not by naturall meanes. Yet the Knight laboureth to proue this to be naturall from contingency. But how is this proued, forsooth? First, that there are some things contingent: For thus hee saith, *Pag. 210. The Astrologer inquireth not whether hee shall dye, or no; yet the time when, the place where, how, and by what kinde of death, or by whom to dye, is contingent, and not necessary, and in that respect subiect to Astrologie.* Thus farre the Knight. You tell vs that Astrologicall Predictions are not in things necessary, but contingent: When necessary and contingent are opposed one against the other: Necessary importeth alwayes the dependance betweene a naturall Cause, and his Effect: Contingent is a fortuitall Effect, whereof there is no naturall Cause apparant: Haue you not thus confirmed to vs, that the Starrs are not naturall Causes of such Effects? Surely, if you can make any sense of your words, it must bee to exclude Predictions from natu-

rall Effects: For no contingent Effect hath any apparant naturall Cause; apparant, I meane to the naturall man. Here it must bee obserued, that Astrologers haue bid Nature farewell, and haue betaken themselves, and the hope of their cause, to fortune and chance; therein their Trade standeth by their owne confession. Now, that the thing which consisteth in fortune and chance, is out of the compasse of naturall Causes, it is apparant; because no Philosopher to this day, did ever acknowledge the Cause of a fortuitall Effect, to bee naturall: but because they know no naturall Cause thereof, therefore they call it Fortune. Now they called Chance and Fortune a Cause accidentall, which cannot bee reduced to a naturall Cause, but may bee reduced to some other Cause, namely, to Gods Prouidence. *Aristotle* admitting, that Chance and Fortune may be reduced to some Cause, doth not expresse how: But *Hippocrates* doth; for hee teacheth, *Lib. πρὶ ἰατρικῆς, Fortunata medicam a Dijs esse*. Where hee saith also, *Medicos quando cum fide Artem adhibuerint, reliqua fortuna committere*. And expressing the same in other words hee saith, *Medici Dys locum dant*. So that the Philosophers that would reduce it to a cause, can reduce it to no other, then the prouidence of God. And it is chance only in respect of mans knowledge and purpose, otherwise there is no chance at all. Now saith the Astrologer, all Astrologicall Predictions, are of such things which are in Chance: then it followeth that they are not naturall, neither to bee reduced to a naturall Cause, but only to Gods prouidence. By this, Astrology must bee reduced not to Philosophy, but to Diuinity, if it bee an
 expli-

explication of such Euent as belong to Gods providence: Then must you tell vs no more of naturall Causes, but teach vs these things out of Gods word.

Now where you take paines, *Pag. 227.* to proue that there is contingency in Nature: which when M. *Chambers* hath taken away, (you say) if hee shall dare to defend his Assertion, you will not feare likewise to affirme, that with contingency, he takes away the Prescience of God; or otherwise induceth fatall necessity. You strue not against M. *Chambers*, but you speake at random like a raving man, you know not what. For hee that taketh away contingency in Nature, or that which men call Fortune, doth not take away Gods prescience, but rather confirmeth it. For in regard of Gods prescience there is nothing contingent: In this point you trouble your selfe more, then M. *Chambers* doth trouble you. For to proue contingency in Nature, you tell vs of contingent Propositions in Logick, *Pag. 227.* you take exception against this Proposition of M. *Chambers*. If Predictions bee true, they are of necessity, the consequence you say, is not onely false, but draweth with it impieties and absurdities: It is false, you say, because in Logicke, every true Proposition is not necessary, it may be contingent. To proue it impious and absurd, you say, would require a longer Disputation; and therefore you will not enter into it. Wee returne, that M. *Chambers* his Proposition, is neither false nor impious, as you are pleased to terme it. For admitting your Principles, that Astrologically Predictions are no other then the foretelling of naturall Effects, from the knowledge of their naturall Cau-

ses; then wee say it is a most true Proposition. If their Predictions bee true, they are necessary; for true and necessary, is all one in nature. Tell vs not here of contingent Propositions in Logicke; for what Logicke or Philosophy taught you so to proceed in Disputation, from a contingent Euent in Nature, to a contingent Proposition in Logicke? These differ *totalo*. Then wee yeeld that a Proposition may be true, and yet not necessarily true, but contingently: but euery Effect, that is, a true Effect of a naturall Cause, followeth his Cause, *non contingenter, sed necessario*; by a naturall necessity, not by hap hazard: For if it bee a true and naturall Effect of the fire to heate; then it heateth *non contingenter, sed necessario*: So, if it bee the true and naturall Effect of the Starres, to worke such a particular Euent as you speake of; then it must bee necessary: For you cannot shew vs any naturall Effect, depending on a naturall Cause, which dependeth thereon contingently. Then, that which M. Chambers saith is true, you haue nothing against it. But mark good Reader, how the Knight disputing of contingency, openeth his meaning. For he perceiuing belike, that if hee should attribute these Predictions wholly to contingency, hee must needs thrust them out of naturall Causes; is much troubled, wrestling with himselfe, and interfering hee cannot tell what, to make of the matter which he hath begun. For to make vs vnderstand how these Predictions may bee true, though not necessary, he telleth vs Pag. 283. *It is not simply necessary that the fire should heate the water; yes if it bee applyed in due manner, vpon supposition, it must needs heate. So hee saith, presupposing that*

that the matter or subiect whereof the Astrologer speaketh, be conuenient and well disposed, that which they conclude by the Position of Heauen will come to passe. Before you can conclude any thing, you must haue liberty granted to coyne a new Philolophy. For how many errors are contained in these words: Consider your wordes. First, whereas you would shew in these words, the difference betweene absolute necessity, and that which is called *ex hypothesi*: It seemeth you were neuer carefull to vnderstand what is absolute, and what vpon supposition. And whereas you call it necessity vpon condition; when the fire heateth or burneth: this is not necessity vpon condition; but it is necessity *secundum consuetum naturæ ordinem*, naturall necessity. That the fire should heate or burne matter applyed to it, is not necessary vpon condition. For that which is necessary vpon condition, doth infallibly follow the condition, being admitted, & therefore is called *necessitas infallibilitatis*: but fire doth not infallibly heate or burne the matter applyed; for it is hindred by a Miracle; if a Miracle cease, then it heateth necessarily: but this necessity is naturall necessity, and not necessity vpon condition.

Consider yet another error in those words, and in Philosophy not tollerable. Having taught, that Astrologicall Predictions are of things not necessary, but contingent: to proue this, you giue instance in the fire, whose effect is to heate, yet it heateth, you say, not simply necessarily, but vpon condition: whereby you inferre, that the Starres worke vpon that which you take to bee their Subiect, as the fire worketh vpon his Subiect: Then, it must needs follow, that

that either in the worke of the Starres there is naturall necessity, or in the worke of the fire vpon an apt subiect there is contingence.

You impute to M. *Chambers* errors, ignorance, impiety, absurdity, forwriting that which agreeth with good Learning, and will be iustified. But are you Sir, or any man in the world by disputation able to iustifie these things? That the Starres worke vpon their Subiect, as the fire vpon his, & yet that the Starres worke contingently, or that the fire worketh contingently? Or, that a thing contingent is necessary? Or, that an Effect, which is granted to be contingent, is an Effect of a knowne naturall Cause? These things neither your selfe, nor any for you, can make agreeable to Philosophy. These are the nets wherein you haue wilfully intangled your selfe, and your Astrologie cannot helpe you out. Keepe the distinction of things that in themselves are distinct: distinguish naturall necessity, from absolute; because the one may bee hindred, the other cannot: then distinguish it from necessity vpon coaction, and from necessity vpon condition: place naturall necessity in things that are according to the ordinary course of Nature: distinguish all necessity from contingence; that is, of things Philosophicall: speake like a Philosopher, and then shall you neuer be able to answer these things, whereunto the iniquity of your cause hath drawne you; but by plaine confessing of your error. Now least you might thinke, that this was rather your euill lucke, then any fault in the Cause and Art of Astrology; wee will admire (for your pleasure) all these errors vnfaid againe. And if you can take better aduice, defend the Cause as you will, you shall

shall be brought about to the same absurdities againe:
For your Predictions are either of things necessary, or
contingent; answer what you will, you are caught.
If of things necessary, then holding (as you doe) the
Starres naturall Causes of such Effects, this necessity
must bee according to the ordinary Course of Na-
ture, the bond whereof is not broken but by Miracle:
then your Predictions cannot be hindred but by Mi-
racle. But you see they are hindred ordinarily, and
without Miracles; and it is a greater Miracle to see
them fall out true, then to see them proue false: which
your selfe perceiuing, dare not affirme to be of things
necessary, but of contingents onely. But now when
you say, they are of things contingent, you exciude
them from the ordinary Course of Nature: For
those Effects that are produced according to the
ordinary Course of Nature, are not contingent,
but alwayes necessary by Naturall necessity.
Thus say what you will, your Predictions fall to
the ground: Yet if words will hold them vp, they
want no helpe. For, hauing brought your selfe into a
great perplexity concerning Contingents, you goe
through, as though you would see no danger: and
you tell vs, that Astrologers doe not meddle at all
with rare Contingents, or such as haue an indifferent
respect to the Opposites, which may happen one way
or another, *Page. 283.* It is, as if you should say, Astro-
logicall Predictions are in things contingent, not ne-
cessary; and yet Astrologers meddle not at all with
things contingent, but onely with things necessary;
For you call that a rare Contingent, which hath an in-
different respect to the Opposites. Now the truth is,
F there

there are no other Contingents but onely such: For all Contingence is in respect of mans Will and purpose, which hath his naturall freedome and liberty; where some things fall out besides the purpose and Counsell of man; there, and there onely, Contingence hath place. This is alwaies in such Actions, as (in respect of the liberty of the Will) haue an indifferent respect to the Opposites: If you say true; then they meddle with no Contingents.

But see good Reader, when a man is once ouer the shoos, how hee runneth through thicke and thinne.

This hee saith to perswade (if he could haue a Reader that would beleue him) that their Predictions are not in such Contingents as these; but in another sort of Contingents, which hee dreameth to bee such, as when the fire burneth; this hee calleth Contingence. But this is so hot and heauy, that it would burne his fingers that maintaineth it; it needeth no Refutation.

Moreouer, whereas M. Chambers (prouing that there can be no Predictions, being of future particular Euent) for that purpose alledgeth a sentence of *Aristotle*, that of future Euent there is no certaine knowledge, or things that are so to happen, can neither bee said true nor false. Thus *Aristotle* expresseth a thing contingent like a naturall man; the Knight sore troubled with this sentence, at last giueth that Answer which bruisseth Astrologie in pieces: His Answer is
 ” Pag. 282. To affirme, that there is no truth of future
 ” Euentis contingent; because it appeareth not to vs, is er-
 ” roneous; for all things are presents to God, and all axiomes,
 ”

or affirmations of future Accidents appeare to him, as they are either true or false. Neither is it alone knowne to him, but farther to such, to whom hee shall vouchsafe to reueale it, or otherwise to them that are able to discerne Euents in their determinate Causes. Thus farre the Knight.

Were it not better vtterly to renounce the defence of Astrology, then thus to defend it? The question is whether future particular Euents can bee foretold by naturall meanes? *Aristotle* saith they cannot bee knowne being of Contingents, and no man can say that such an Euent is true or false before it be accomplished; therefore it cannot be foretold. This Knight answereth, that they are knowne to God. The question is not whether they be knowne to God or to his Prophets, when hee reuealeth them; but whether they may bee knowne by naturall meanes. Now how is the foreknowledge of God brought in here, and his Reuelation to his Prophets? Vnlesse that it be to proue; that Astrologers are Prophets, to haue this Knowledge by Reuelation, as some of them confesse; that without the helpe of a Spirit, these things cannot bee knowne: Either hee must confesse, that Astrologers haue this knowledge by Reuelation, not by naturall meanes, or else hee answereth nothing to *Aristotle*. For that which he addeth, that these things are knowne also to such as are able to discerne Euents in their naturall Causes, is but a begging of the question which *Aristotle* will not admit, who saw Euents in their Causes, as farre as the Knight. *Aristotle* doth deny that these things can bee knowne in their naturall Causes, and wee with him. Remoue from your

Answered that feeble begging of the question, and then what else doe your words containe, but that Astrologers foretell future Euent by Reuelation, as the holy Prophets of God haue foretold such things by Reuelation. Was not hee fore driuen, trow you, that leapeth at one iumpe out of the Course of Nature? But *Aristotle* will not so bee satisfied: For hee keeping still within the bounds of Nature, made that Obiection. The Philosopher thrusteth you on the one side from the Course of naturall knowledge: The Prophets, thrust you out of their company, on the other side: And the Church will neuer admit, that you do these things by diuine Reuelation: then looke you better to your standing.

What greater euidence against Astrologie can wee looke for; vnlesse wee stay till wee heare themselves confesse against themselves, that these Predictions cannot bee foretold by Art; or from any naturall Principles, but onely by the illusions of the Diuell. If nothing can serue, but their own confessions (though this seeme hard to such as are brought to strict examinations, as witches are, betweene whom and Astrologers the difference is not great, both being brought vp in the same Schoole, sauing that the Astrologers (vnder a pretence of more learning) seek to hide themselves) yet is it not impossible to wring it out of their owne Confessions.

The Knight telleth vs, *Pag. 203.* That the Papacie was certainly presaged to *Paul 3.* by *Paris Carefarnus*, as *Cardan* testifieth. And by *Richardus Cerninus* vnto his Sonne Pope *Marcellus 2.* as *Panninus* and *Garimbertus* report, and againe by one *Erasmus* a Germane,
and

and *Marcilius Ficinus* to Pope *Leo 10.* whereof I take to witnesse *Paulus Iouius*, saith hee. And thus (forsooth) he thinketh he hath answered an Obiection of *M. Chambers*, of certaine false Predictions giuen by some Astrologers. For if *M. Chambers* shew him false Predictions, hee thinketh it enough, that these whom hee citeth were not false: And how doth hee proue them? Forsooth, because *Cardan* and *Paulus Iouius* witnesse so much. This is very strange dealing. Hee taketh exception, *Pag. 202.* at the testimony of *Cicero*, witnessing a thing of his owne knowledge, that the Astrologers of his time were conuicted daily: For *Cicero* knew them, that they assured *Pompey* and *Cras- sus*, and *Cesar*, that none of them should dye till hee was old, and of good reputation, and famously. This which *Cicero* speaketh of his owne knowledge, the Knight will not receiue. He saith, that *Tully* his testimony is worthily suspected; but none that lived in his time, did euer charge him of such a crime: yet must *Cicero* bee reiected. But if *Cardan* or *Paulus Iouius* once say the word, hee taketh that vp as an vndoubted-truth. Was not *Cardan* commonly noted throughout all *Italy*, by the name of *Cardan the Foole*? And who knoweth not, that *Iouius* is (of the learned) noted, that where he would haue spoken the truth, that is in the Turkish and Persian affaires; *there hee could not.* But *where hee could haue spoken the truth*, that is, in the affaires of Europe, and especially of *Italy*; *there hee would not.* They who speake most moderately of him say thus. But *M. Askham* in his Discovery of Germany, writeth much more sharply of him, charging him with flattery, lies, forgery, and that hee

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An Examination of

wrote his History to no other end, but to deface the truth of the Story with lies. Yet the Knight will reject *Cicero*, whose credit in reporting a matter Historically, was neuer in question; but *Cardan* and *Ionius* are Authors for his tooth. But let vs follow him a while in this humour, and see what hee will make of this matter.

Admit all this true that hee saith, that these were true Predictions. What followeth? Then saith hee, these true Predictions proue the validity of the Art, and maketh him confident in it. But wee say, if they speake true (which thing wee deny, till wee heare it better proued) yet it was not from the knowledge of naturall Causes; but from the Diuell. If wee could make one of these Astrologers (on whom the Knight so much glorieth) confesse the truth, whether these Predictions were done by Learning and naturall Knowledge, or by the helpe of a Spirit: could any prooffe bee more pregnant then that? But how shall wee wring this Confession out of them? *Paris Caesarius*, and *Richardus Cerninus*, and *Erasmus* the German, are men not famous for any writings. But *Marcilius Ficinus* is a man of name for his Learning, & he will tell vs the truth. Wee will intreat him to cleare vs this doubt; seeing the Knight taketh it vpon the report of *Paulus Iunius*, that hee presaged the Papacy to *Leo 10*. Whether may this thing bee done by learning, or no? Let *Ficinus* answer. *Marcilius Ficinus* answereth thus. lib. 3. *Aeneid.* 2. *Platin.* Such Predictions stand not by Learning, but by some instinct. And after some Discourse, wherein hee sheweth, that such Predictions are not by Learning, but by an instinct, hee saith

saith thus; *Hinc efficitur ut plerique vel inertes, vel minus in artibus eruditi presagio doctiores excellent.* 77.

And after, speaking of the same knauery, as he termeth it, hee saith thus. *Quam fallaciam doctissimi quique Astronomi deprehendentes iudicia neglexerunt.* In which place hee sheweth, that diuers Astronomers well known to him, men of great Learning, did scorne this folly. And addeth, that *Paulus Florentinus*, being a man of singular skill in Astronomy, did vterly scorne these Predictions; who liuing till hee was 85. yeares old, & (with all exactnesse) considering the Figure of his owne Natiuity, could finde therein no signe of long life. Briefly, *Ficinus* giueth this verdict of them.

Astrologi fingunt, non docent. This testimony is such, against which the Knight can take no exception: For hee hath commended *Ficinus* vnto vs for a great Astrologer. Which thing, for his pleasure, wee will grant him; albeit *Ficinus* is ashamed of the Profession. But wee must beleue the Knight, that hee was an Astrologer; yet that hee did presage by Astrologie, therein wee cannot beleue him; vlesse hee will exclude Astrologie from all Learning, and call it an Instinct. For *Ficinus* is resolute, that their Predictions cannot be knowne by Learning, but only by Instinct. Now what he meanceth by instinct, let the Learned iudge; whether an Instinct of the Spirit of God, or of another Spirit. Againe whereas *Ficinus*, a man of such Learning and skill in Astrologie by your owne confession, telleth vs; that men without Art and Learning proceed further in Predictions, then men of greatest wit and Learning; let it bee remembred, that which you so much glory in, that *Picus*, *Chambers* and such like,

like, were grauelled with these difficulties, before they could get halfe way through; but your selfe (with some others) passe through pleasantly. *Ficinus* telleth vs plainly, that which otherwise wee haue obserued; That they who passe so farre, as to preface things to come, doe it not by wit and Learning; but they are either *inertes*, or *minus in Artibus exercitati*. Then if learned men come not to the knowledge of Predictions, it is not because they want any parts of wit and Learning; but because they are wise and learned: For if they had lesse parts of wit and Learning, then by the iudgement of *Ficinus*, they could also know that, which you say you know. This witnes hath spoken well for you. Another witness speaking to the same purpose, is he that wrote the *Centiloquie*. Who writeth thus. *Abste, & a scientia; fieri enim nequit ut qui tantum sciens est, particulares rerum formas pronunciet: soli autem numine afflati predicunt particularia.* He saith, if thou wilt learne this knowledge, thou must learne it partly by thy selfe, partly by Science and skill; by Science, in things vniuersall; by thy selfe, in things particular. Which things by Learning thou canst not foretell, but by the helpe of a Diuell. Against this witness hee taketh no exception, neither can hee; for it is the confession of an Astrologer: Onely, hee expoundeth his words thus, *Particulares rerum formas*, that is, saith he, either the essentiall forme of a thing, or the Platonicall *Idea*: Then this must bee the sence: Hee that hath knowledge onely, and not the helpe of a Demon, cannot foretell the essentiall forme, or Platonicall *Idea*: But what is this for Predictions? He is there giuing Precepts for
Pre-

Predictions of particular Euent, & saith, that the thing cannot bee done without the helpe of a Dæmon. And himselfe declareth what hee meaneth by *particulares formas*; in speaking of Predictions concerning particular Euent. *Soli numine afflati prædicunt particularia.* But saith the Knight, hee sheweth in diuers Aphorismes of the Treatise, that the Astrologer dealth with many particular Euent; therefore his meaning cannot bee of particular Euent, but of essentiall formes. Let M. *Chambers* reconcile these things together, saith hee. M. *Chambers* is not bound to reconcile the absurdities of your Astrologers; for that worke were infinite: Yet this may well be reconciled. For, where hee saith particulars cannot bee foretold, but by the helpe of a Dæmon; and yet himselfe in many Aphorismes declareth, how the Astrologer may come to the knowledge of particulars; Here is no contradiction at all: For either hee speaketh of such particulars, as the Astrologer shall know by the helpe of his Dæmon: or of such as himselfe (knowing by that meanes) did publish in writing. Wherein wee haue an open confession of their impiety; but no repugnancie in the words. So wee may proceed to the examining of another witnesse. *Plotinus*, as *Porphry* writing his life doth testifie, as well studied in Astrology, and after great paines taken therein, did finde, that no credit was to bee giuen to Iudiciary Astrology, and did refute the same, both in his priuate speeches, and in his Books: Thus much *Porphry* recordeth. *Marcilius Ficinus* reporting this, lib. 3. *Ennead. 2.* *Plotin.* addeth farther: That *Plotinus* refuseth Iudiciary Astrology, *Lib. de fato atque libris de*

providentia, & lib. de Cælo. This testimony is double for it witnesseth what *Porphyry* & *Plotin* both did find in this Study, which they both some while professed. Other testimonies to the same purpose, wee referre to the Sixth Chapter.

CHAP. V.

That Confession of the Knight examined, that Astrologicall Predictions reach not to the regenerate. An inuincible Syllogisme of the Knights examined.

Hitherto wee haue proued, that Astrologicall Predictions haue no place or ground among naturall meanes: that the Starres are not naturall Causes of such Euent: that the naturall man receiueth not such knowledge: that the knowledge of these things commeth by an instinct or familiarity with a Spirit, by the confession of those, whom the Knight much esteemeth for their knowledge in Astrologie. What proofes can wee seeke more euident? Therefore wee conclude, that the broken staffe faileth him, vpon which all his Booke resteth: That the Starres are naturall Causes of such Effects, as Astrologers foretell, it is broken in pieces, and the shiuers thereof strike the Cause through the sides. Seeing Philosophers haue reiected the Art for this cause, the Knight comming to the same point, should haue enformed vs with some conuincing reasons, and not intreat vs to conceiue that which hee should proue. And yet wee must both pardon and pittie him. I will admit, that hee is able to say much for the Cause, that his Learning is much better then his Booke maketh
proofe

proofe of; that it is pittie so good parts should bee so euillmployed. How the Knight taketh it, I know not: But vnto mee it seemeth strange, that so good parts and gifts should be spent vpon so sottish a Subject; and failing in the maine point, that hee should not haue feeling thereof. What can wee thinke, but that with Astrology there is alwayes ioyned some Magicke? And that your vnderstanding, oth'rwise so quicke and liuely, is in this particular bewitched with an Astrologicall illusion, as it were with some Magical Incantation? I wish his good, from my heart. Neither can I feare such a base feare, that hee will take it in euill sort, which is meant for his good. And if he bee the man which I take him for, hee will one day thanke him, that is not affraid to deale roundly with him, to pull him out of the fire; I meane, to draw him, if by any meanes, so it bee the will of God, from this sottish Superstition: But I must proceed.

One common euasion hee vseth, which I haue mentioned before, that Astrological Predictions reach not to the Church, nor to the regenerate in the Church: and sometimes hee saith, neither to the regenerate, nor to the wise. Now, becaule properly euery Art ought to bee defined by the Subject; by this, Astrologie should bee defined an Art, that considereth the fortunes of fooles and wicked. For that euery habite of the minde ought to bee defined by the Subject; it is well proued by *Aristotle*. And is not this, thinke you, the reason why the Regenerate and wise forsake the Study of Iudiciary Astrologie? For, by your confession, it profiteth them nothing, it reacheth not so farre as vnto them. For what other reason can you giue vs,

why *Augustine*, *Picus* & such like, being both thorowly enabled by naturall abilities, & hauing a desire to that knowledge, vtterly forsaked the Profession therof; but because they were either regenerate or wise? then what are they who professe it? I moue nothing but from your owne Principles. And doe you not handsomly perswade men, to thinke honourably of your Profession, when you say, it concerneth neither wise nor regenerate? Or what account doe you make of all such, as come to seeke your helpe in this Art? Doe you not say, that they can haue no helpe of you, vnlesse they bee fooles, and wicked men? Perhaps true. But here I intreate that it may bee well considered, what a manner of Art this is, that by the Professors thereof is confessed, wholly and onely to concernethem, who are in *Regno Diaboli*. All lawfull Arts doe concerne alike the Regenerate and vnregenerate; and the worke of regeneration, maketh no distinction, no manner of alteration in the vse of a lawfull Art. And is not this enough, to proue the whole Profession not to belong to Nature? For can any man shew any of the Liberrall Sciences, any Art or Profession in the world, that dependeth vpon naturall Knowledge, and goeth no further, which concerneth not all men alike, of what quality or disposition soeuer they bee? And what warrant can any man haue to professe or practise such Art, as is wholly conuersant about the members of Sathan, and goeth no further? But as soone as euer they haue bidden the Diuell farewell, the Art biddeth them farewell.

Againe, they who grant that Astrological Predictions touch not Religion, nor the regenerate, nor the Church,

Church, haue no reason to vse Predictions within the Church. Let them bee shut out of the Church, and illude the Reprobate, for whose vse they hold their Art by their own confession. Now within the Church euery one receiueth the Sacrament of Regeneration; And therefore the Children that are baptized in the Church, are taken for Regenerate, albeit the effect thereof, is more or lesse apparant, or not apparant in proceffe of time. What then hath the Astrologer to doe within the Church, where all receiue the Sacrament of Regeneration? Further, wee say, that the Art which concerneth only those men which are in the Kingdome of the Diuell, and none else, is Diabolicall, and nothing else: This is manifest from the contrary. For, as that Profession which concerneth the godly and obedient, and none els, is only of God; so that Profession which concerneth the wicked, and none else, must needs bee onely from the Diuell: For ouer the wicked the Diuell, ruleth *Ephes. 2. 2.* and not in the godly; for they are freed from the Kingdome of darkenesse, from Sinne, and the power of Sathan. Now when they are once freed from the power of Sathan; then saith the Knight, they are freed from Astrologie. Could any man more plainly proue, that Astrologie is one part of the power of Sathan? *Bodin Lib. 4. Demon* proueth by many Examples & Confessions of Witches, that Witchcraft hath no power vpon the Regenerate, or vpon Magistrates, who execute the Lawes against them; which is fully confirmed by his Maiesty, *Demonol. lib. 2. cap. 6.* Now if Astrologieall Predictions haue no power ouer the Regenerate and wise, what doe they differ from Witchcraft? Sauiug

that heere in a greater shew of Learning, they haue gotten, as they thinke, a deeper hole to hide themselves in? But this is but the deepenesse of Sathan. In the meane time, wee cannot but obserue one especiall marke of an vnlawfull Art: the godly are excluded, it medleth not with them. Lawfull learning and Knowledge excludeth none, but worketh vpon all sorts of men alike. Onely Sorcery, Witchcraft, and Astrologie, declared herein to be the inuentions of the Diuell, are confessed by the Maisters of these Arts herein to bee vnlike all other lawfull Arts.

The Knight saith, it is not his part to proue, but to answer; but no man will yeeld it to bee an Art or Profession, without prooffe: And therefore, *Pag. 507.* hee vndertaketh to proue, and warneth vs of an inuincible Syllogisme, which, saith he, is of that force, that neither *Hemminga*, nor all the Aduersaries of Astrologie, shall euer bee able to auoid it. This Syllogisme is worth the learning, it will giue full satisfaction, and make vs all recant what wee haue written, or can write against Astrologie. Let vs therefore
 „ heare this wonderfull Syllogisme. This it is. *The Sun*
 „ *and Moone worke vpon these inferiour matters, but the*
 „ *other Starres haue the same nature and substance: ther-*
 „ *fore the other worke and gouerne in the same manner.*
 But how are wee disappointed? For wee looked for a Syllogisme concluding Astrologically Predictions, and that so forcibly, as could not be auoyded. Here is nothing concluded touching Astrologically Predictions. This Syllogisme, *M. Chambers* hath answered, & so battered it in pieces, that I doe maruell, how the Knight could thinke it fit for any Service: but he that
 hath

hath no better, must make much of the best he hath.

To satisfie the Knight, I must set downe how hee refuteth M. Chambers: by this the Knight can take lesse exception, and the Reader may better vnderstand the manner of his writing. M. Chambers admitting this Argument, saith, the operations of the Sunne & Moone are euident; and nothing belonging to Predictions. *How repugnant*, saith the Knight, *is hee to himselfe? For if their operations be knowne before hand, they must serue to Predictions: and to deny it is all one, as if confessing a man able to know when the Sunne shall arise, hee should yet deny it possible for him, to foretell when it shall bee day. And againe, if the operations of their Lights bee also first knowne vnto vs in euery part of the Zodiacke; why should not their operations by like reason, belonging to Predictions? For the Astrologer doth no lesse know their effects, as their motions doe diuersly apply their Influence to the matter of things, then the Physitian doth the operation of those Simples, which hee doth minister. But fully to stop his mouth in this point, what hath hee brought but a begging of the question, which neuerthelesse is confirmed by Moses, who expressly witnesseth them to bee created for Signes? And to oppose his owne Confession against him, M. Chambers himselfe in his 15. Chapter, acknowledgeth them to bee Signes to foretell the changes of the ayre, plenty, dearth, plague, draught, & such like: with what face then can he here deny, that which he hath expressly affirmed before?* I hau: set downe the Knights words at large, because the Reader may iudge of the proöfe of this inuincible Syllogisme. M. Chambers saith, the Argument pro-
ueth.

ueth not Astrologicall Predictions: the Knight saith, it is, as if granting that one knoweth the time of the rising of the Sunne, should not know when it would bee day. Either this instance is nothing worth, or else hee holdeth, that as the day followeth the Sunne-rising, by such a naturall course, which cannot bee broken without Miracle; so the particular Euent in mens actions foretold by the Astrologer, follow the Positions of the Starres in such a naturall course, as cannot be broken, without Miracle.

The operation of the Sunne and Moone that are naturall, are confessed. The Husbandman can tell when it will bee day, as well as the Astrologer. The Husbandmen and Fishers, by marking the course of the Moone, can foretell the full Sea and Ebbe, more exactly then any Astrologer: what then? Are these Astrologicall Predictions? No verily, no more then the foretelling of an Eclipse. For, of these things that naturally follow, and without a Miracle are not broken, our question is not. This *M. Chambers* granteth: But what affinity hath this with your Astrologicall Predictions? Or, how will you conclude from this grant, a particular contingent Euent in a mans life or state: as that *Henry 2.* shall bee at such a time wounded in the head: or that *Ioh: Medices* shall bee Pope, or any such like. For *M. Chambers* by Astrologicall Predictions, meant onely particular contingent Effects, as your selfe say they are such, *Pag. 210.* Now, when as your selfe confesse, that Astrologicall Predictions are in things contingent & not necessary; you grant directly with *M. Chambers*, that the day following the rising of the Sunne naturally, that is,

necessarily not contingently, the ebbing and flowing following the Positions of the Moone, necessarily not contingently, the Eclipse following the interposition necessarily, not contingently. You must needs grant that these naturall and necessary Consequents, haue no affinity with Predictions, which are not naturall and necessary Consequences, but contingent, as your selfe doe acknowledge. And yet you aske, with what face can M. *Chambers* say this? With an honest face, and a learned head. Wee will not vrge with what face you may looke vpon your ouer-sights. Learne what it is wee grant, and what wee deny. Wee grant that the operations of the Sunne and Moone are euident, that their Effects are naturall, and therefore bound to naturall necessity, no way subiect to Contingence.

Wee deny, that the particular Euent foretold by Astrologers, are naturall Effects or necessary, but only contingent. You confesse thus much. How then can you refute these things? If I grant the operations of the Sunne and Moone, in things necessary by the ordinary Course of Nature; must I needs grant the power of Starres in things contingent? Yet this you thought to bee such a Syllogisme, which all the Adversaries of Astrology should neuer bee able to answer. You deceiue your selfe, and would deceiue others. But who is not able to distinguish betweene naturall Effects, and contingent Euent, which poore distinction cutteth off all your hopes of th's inuincible Syllogisme, and sheweth the Cause to bee weake, that cannot bee better supported. And whereas you take pleasure to compare the influence of Starres to-

wards a contingent Euent, to the operation of Simples, it is not worth the refuting, your selfe granting the one contingent and the other naturall. Now call you this a begging of the question; the question being of Predictions in particular Euent? What doe wee begge in distinguishing betweene naturall Effects and contingent Euent? Doth not hee, thinke you, famously begge the question, who answereth in euery passage of his Booke, that the Astrologer containeth him within the bounds of naturall Philosophy, that the Starres are naturall Causes of particular contingent Effects: which neither you proue, nor your selfe or any man liuing is able to proue. Where you tell vs, that M. *Chambers* is conuincd by the testimony of *Moses*, who expressly witnesseth, that the Stars bee created for Signes, which words are often repeated in your Booke, whereby you inferre, that *Moses* doth warrant your Predictions: Wee answere, that you must not giue interpretations of Scripture to the Church; but take them from the Church. The Church hath interpreted these Signes, to bee such as pertaine to naturall and politicall Orders and Seasons. You draw the words to hidden secrets beyond the Course of Nature, without warrant. Further, wee distinguish betweene generall Effects in nature, and particular contingent Euent. Now if M. *Chambers* admit with *Clem: Alexandrinus* and others, that by the rising and setting of certaine Starres, men may foretell the change of the Ayre, plenty, dearth, plagues, drought, and that in this respect, Mariners, and Husbandmen haue vse of that knowledge: Must hee that granteth this, needs yeeld to your Predictions of particular

ticular contingent Euent? No Sir, wee admit the one, and deny the other, without any repugnance. But whereas wee vrge your particular Euent, you would gladly shift off the matter with a distinction of particulars. The conceit, good Reader, if it bee worth the hearing, is this.

Particulars, saith the Knight, are of two sorts, either indiuiduall particulars, or specificall: For *species specialissima*, and *species subalterna* are particulars saith hee.

First, it is newes (if wee speake properly) that *species* and *genera* should bee *particularia*; *particulare*, in the proper acception thereof, being alwayes opposed to *vnuerſale*.

Secondly, if a man should admit this goodly distinction; yet will it doe the Knight no seruice: For if any were so absurd to say, that Astrologicall Predictions are in particulars, that is in generals: yet this speech differing altogether from the sense of the Learned, cannot helpe them, who set their Predictions in such particulars; as that *Henry 2.* should bee wounded in his head, in such a yeare of his age; that such a man should bee Pope; that *Don Fredericke* should bee King of *Naples*, and such like, which are all of those, which hee calleth indiuiduall particulars. And thus you see, to what faire end you haue brought your Syllogisme, which you told vs none could auoyd.

Indeed Sir, if you could make such a distinction as you will, that would take such a turne without examining it. But you thinke, & **H 2** **CHAP.**

CHAP. VI.

The Examination of the Knights Definition of Astrologie: whereby, as by a Rule, hee would rule the question.

THe Knight fearing, belike, something, before hee came to the Answeres of the Scriptures alleadged by M. Chambers; setteth downe, as hee calleth it, a Rule, whereby the Reader may leuell and direct his Iudgement, as he smith. This Rule is to compare all authorities that are brought against him, with the definition of Astrologie by himselfe set downe. This proceeding seemeth to vs strange. First, hee will make a Definition as it pleaseth him best. Then, hee will haue not onely Philosophicall truths, (which were absurd enough) to be leuelled according to his Definition, and not his Definition to those truths: but he would also perswade vs, to leuell and direct the authorities of holy Scripture to this Definition, and to vnderstand the Scriptures by this Definition, and not his Definition by them. For these are his words, Pag. 23. *I haue thought good to forewarne the Reader, not to bee discouraged with the shew of testimonies, which he (M. Chambers) mustered out of the Scriptures, Councells, Fathers, but still to compare his authorities and Arguments with the Definition, by mee at first set downe, to the end it may serue as a Rule, whereby the Reader may direct his iudgement.*

Indeed Sir, if you could finde such Readers as you wish, that would take such Rules without examining; then might you thinke your Cause were in good case.

But

But what if the Readers will not take your Rules? What if they will not be perswaded to leuel the Scriptures by your rules, but examine your rules? Would any speake thus to his Reader, but an Astrologer? What Readers doe you hope for that will examine scripture and all authorities by your rule? But what is this rule? This is your definition of Astrologie, Pag. 2. *Astrology is that Art, which teacheth by the motions, configurations, and influence of the signes, starres, and celestiall Planets, to prognosticate the naturall Effects and Mutations to come, in the Elements and these inferiour Elementary bodies.* When you haue set downe this your definition or rule: then orderly you diuide it into two parts: the first speculative, in the heavenly motions and appearances: the second, practical, which they cal the Iudiciary part of Astrology.

What learned man will euer yeeld this definition and diuision? It were an easie matter to prooue any thing, if this might serue the turne, to set downe a definition, and therein to begge the question. If this definition must be a Rule to rule all disputations against you, you neede not dispute or make prooue of any thing, it is all done in your definition. But this manner of writing, is both idle and presumptuous, ruling the disputation by your fancy without prooue, without reason. Consider the absurdities of your definition. First, whereas you lay it to Master Chambers his charge, that hee did not define Astrology, you haue small reason for that, if you consider all. For this denise of entering into a controuersie with a definition, is vnwarranted. Where did any of the Ancients so? Now to examine the writings of learned men by new deuises, were not reason. The most learned and

be knowne amongst men, that any thing which is truly called *Scientia*, could haue his *genus* to be *ars*: Then he saith, that this Art teacheth by the motions, configurations, and influence of Signes, Stars and Celestiall Planets. Astrology medleth not with motions, that is the worke of Astronomy: with configurations it dealeth; but where hee addeth influence, it had bin good: first to haue declared what influence hee meanneth. For as we deny not naturall influences, so Astrologically influence we reiect, as hauing no place in Nature, but onely in the braines of Astrologers. And whereas a definition should be short, no superfluous words admitted in it: to what end, doth he say *Celestiall Planets*, as if there were some other Planets? And where he saith it is to prognosticate naturall effects, and mutations to come: wee admire his wisdom, that to saue disputation and proofes, hath put the question in a definition. And therefore his definition is a very idle conceit, vnlesse he, or any, for him can first prooue, that the subiect of Astrology, is the consideration natural of Causes, with their effects. Now whosoever will proue an Art or Science, or any habite of the mind, whatsoever, must first bee sure of the subiect thereof. For it is most true, which *Aristotle* both sharply saw, and soundly deliuered. *Ethic. 6.* That all Arts, Sciences, and habites of the minde, are distinguished one from another, by their seuerall subiects. But this man hauing made no prooue of the subiect of Astrology, thinketh that is enough for him to define, and not prooue, but onely put the subiect in his definition, and then to giue warning to all men, to take this his definition for a Rule, to rule al things brought against him. And therefore we viterly reiect your definition

inition as vnlearned, because you haue not prooued the subiect. You say, the subiect is the consideration of natural Causes, and their natural Effects. This we vtterly deny, for the reasons which we haue deliuered. Other escapes we let passe, for shortnes. Vpon this we stand, not only because the *genus* is mistaken, but especially because the *Subiect* is mistaken. You should by prooffe and disputation declare and manifest the true subiect of Astrology. But you may see what cometh of it, when a man will runne so hastily to a definition.

CHAP. VII.

*An Historicall relation of the principall Authours,
that haue written of Astrology.*

THE Knight hath added to this booke a Chronologicall Index of Astronomers (meaning thereby Astrologers) from *Adam* to his time. In this order he setteth all the Patriarches, till *Abraham*, *Isaac*, and *Jacob*, them, and all before them, he reckoneth Astrologers. And in the midst of these godly Patriarches betwene *Henoch* and *Metbusalah*, (whereby wee must vnderstand, that either *Zoroaster* must be taken for an Holy Patriarch, or that the Patriarches must bee accounted for men of the same profession with him.) And thus along he ioyneth cleane and vncleane together, but without prooffe, without reference. In this Index, he hath set *Ioseph*, *Homerus*, *Hesiodorus*, and many other to fill the number, which would bee a
hard

hard taske for the Knight to make prooffe that they were Astrologers. And therefore I haue thought it needfull for the vse of the vnwarie Reader, to mark the iudgements of the best writers that haue spoken hereof, that a plaine distinction may appeare betweene good learning, and Astrologically Sorceries.

The first inuention of Astrology, is by many learned men attributed to the diuels. This is the iudgement of *Tertullian*, *lib. de habitu muliebri*. And againe, *Lib. de Idolatria*. And of *Clemens Alexandrinus* in *Eclog.* And of *Origen*. *Hom. 13. in Num. Caelius* (*rhodig. Lib. 2. cap. 12*. hath obserued, that *Lactantius* writeth: *Astrologia, Auspicia, Auguria et oracula esse Demoniorum inuentum*. And that *Apuleius* (a man of that profession) confirmeth the same. The Knight to remoue this odiousnesse of their originall telleth vs, that *Plato* in *Phedro*, attributeth the Originall of Arithmetike & Geometry to a diuell that was called, *Theuth*. And others say, that Philosophy and other Arts were so inuented. The Knight by this answere would deceiue himselfe and others. It is true, that the Græcians did attribute the inuention of Arts, and of other things that serue for the benefit of man, to such as they held Gods; as the inuention of Wine and Corne & other things: though we know by the truth of Gods word, that these things were inuented before those Gods of theirs were borne. It is also true, that those Gods of theirs were men which had liued here before. It is also true, that the worship which they offered to such Gods, was Idolatry; and by exhibiting diuine worship to such, they made them deuils. Hereupon the Knight interreth; therefore they did attribute the inuention of good Arts to deuils: This we deny. For

they did not hold their gods to be diuels, or vncleane spirits: as the knowledge of the truth teacheth vs to hold. And the Heathen did account them Gods, which once were men, as the Knight himselfe confesseth of this *Theuth*, which diuers thinke to haue bene *Mercurius Trismegist*. Now when the learned Fathers of the Church speake of Devils, they haue another sense, then the Heathen speaking of those which they call *δαίμονας*, or *δαιμόνια*. Which words of Heathen, are taken in good part, but not of Christians. And therefore his answer is nothing to the purpose; vnlesse he could shew, that the Heathen did attribute such inuentions, to such as themselues accounted euill and vncleane spirits: For from these euill spirits came Astrology, and from these came no part of good learning. And therefore, *Origen* carefull long before to answer to this particular, disputing of that which is called the wisdom of the Princes of this world, saith: *Sapientiam principum huius mundi intelligimus, ut est, Aegyptiorum secreta, quam dicunt et occulta Philosophia, et Chaldaeorum Astrologia, et Iudeorum de scientia excelsi pollicentium, sed et Graecorum multiplex variaque de diuinitate sententia*. Where hee doth distinguish Astrology from Philosophy, and the artes which hee nameth presently before, thus: *Poetica, Grammatica, Rhetorica, Geometria, Musica, Medicina*. All which, he maketh another part of wisdom or learning much differing from Astrology. For these Arts he calleth the wisdom of the world, and of men. But Astrology, saith hee, is not a part of the wisdom of the World, but of the *Princes of the World*, for so he calleth Devils. And to this purpose do many learned, both Philosophers and Diuines, disti-

distinguish betweene Astrology, and good learning,
 accounting the one to be profitable for mans vse, the
 other to haue no vse in nature, no place in good lear-
 ning. The first spreader of this Art, as most men agree,
 was *Zoroastes*, who being a man giuen to the familia-
 rity of wicked spirits, did first open to the world in
 writing, the secrets of these illusions, which curious
 men in a desire to know things to come, beeing also
 inticed and drawen thereto by wicked spirits, gather-
 ed into a kinde of Art and Profession. The learning
 whereby these men sought to know particular acti-
 ons to come, was in one word called Magicke; wher-
 vnto Astrology did serue as an instrument or pretense.
 And therefore *Zoroastes* is famous or infamous for
 teaching of Magicke. This man was a Persian, and
 not (as many thinke) a Bactrian, and from him the Per-
 sians had this learning. Yea their Kings Sonnes were
 brought vp therein. *Plato* teacheth this *μυσιαν* *Alcibid. 1.*
ἡ ποιεῖν τὰς ἐντολὰς (is) *ἡ τοῦ Σωκράτους* The Magicke
 of *Zoroastes*, the Son of *Oromasius*: this is the worship
 of the Gods. True it is, that *Plato* speaketh honourably
 of it: but no otherwise then of the worship of their
 gods. *Pliny* witnesseth that *Plato* trauelled to learne it, *Plin. Lib. 30.*
 & before him *Pythagoras*, *Empedocles*, *Democritus*; but *Cap. 1.*
 they trauelled to learne all Magicke, not only Astrolo-
 gy, as the Knight seemeth to say, commending Astro-
 logy by their trauell. For they were either Magicians,
 or sought the knowledge thereof, in some measure. And
 therefore by their trauell hee may as well commend
 Magicke, as Astrology. As also where hee saith, that
 Kings and great Personages haue studyed this Art;
 where he pleaseth himselfe with a pleasant conceit of

Plin. Lib. 30.
Cap. 1.

this study; which reacheth to the highest heauens; and therefore should(as it were) through their secret influence aboue all other, be embraced and aduanced by the Highest on earth. But if you strip his speech out of his Rhetoricke into plaine Logicke, then it will appeare, that these Kings, of whom hee glorieth so much, were Students in Magicke, as *Pliny* witnesseth, speaking of Magicke. *In tantum fastigij adoleuit, ut hodieque etiam in magna parte gentium praeualeat, & in oriente regum regibus imperet.* The Knight must either take all the commendation of this Art, or leaue it. Learned men haue trauelled for it, it hath beene the study of Kings. This he taketh as in the commendations of Astrology: By which he yeeldeth, that Astrology is a part of Magicke. For certaine it is, that the study for which these men are reported to haue trauelled, and which those Kings haue studyed, was Magicke. And if vnder this name of Magicke, hee commend Astrology, then indeede we grant, that he may to this purpose finde somewhat amongst the Ancients: but otherwise, he will find nothing for Astrology. And hee will neuer finde, that the Ancients referred it to any other part of learning then to Magick. The Knight seemeth to helpe it well, by taking that to Astrology, which the Ancients spake of Magicke.

Aristotle seemeth to scorne this learning, as not admitting it into any place of naturall knowledge. For he going thorough all the parts of good learning, medleth not with Astrology, shewing thereby, that he tooke it for no part of good learning. After these, *Eudoxus*, a Scholler of *Plato*, was much renowned for his learning, who being a man of great skill in Astro-

nomy,

nomy, vtterly reiected all this learning that standeth in Predictions. Cicero saith of him thus. *Ad Chaldaeorum monstra veniamus: de quibus Eudoxus Platonis auditor, in Astrologia, iudicio doctissimorum hominum facile Princeps, sic opinatur, id quod scriptum reliquit Chaldaeis in praedictione, & in notatione cuiusque vite ex natali die minime esse credendum.* Eudoxus in the knowledge of the Mathematickes, went beyond all the Chaldeans, and all other in the iudgement of the best learned, as Cicero saith. Pliny and others that speake of him, giue him the commendation of a man of greatest Learning in the Mathematickes.

Lib. de Astron. 1.

If then a man of such knowledge reiected these Predictions, was it not because hee accounted these no part of Mathematickes or Philosophy? Now because the Knight hath said somewhat of this, and thinketh he hath well answered all, this must be considered before wee proceed.

To that which Tully saith of Eudoxus, the Knights answer is, that hee can conuince him by as Authentique witness, as his owne. For Laertius (saith he) was the Sonne of an Astrologer, and wrote of Astrologie. Sextus saith, that hee and Hiparchus practised Predictions of weather. And Pliny, shewing that Magicke doth consist of Physicke and Astrologie, affirmeth, that Eudoxus reputed it as the most excellent & profitable study, of all other Disciplines that pertaine to wisdom. And therefore, saith the Knight, considering that Tully is so taken tripping in one, what credit are we to giue to him in the rest? Whether Cicero or S. Christopher be taken tripping, let it bee examined. The Knight would prove by other testimonies that

cf. Lib. 2. c. 10. 1. 10. 1. 10. 1. 10.

Eudoxus was an Astrologer: And if hee might once proue this, then hee thinketh *Cicero* is taken tripping. Alas poore trip: what needeth hee seeke any prooffe for this? For *Cicero* hath said more for this, then all his proofes. Hath not *Cicero* said, that *Eudoxus* was, in *Astrologia iudicio doctissimorum hominum facile Princeps*? All the testimonies which the Knight bringeth, come short of this: to what end, are testimonies brought to proue a thing granted? What then followeth? The Knight saith, therefore wee must not giue any credit to *Cicero* in the rest. Let the Reader iudge; whether this be plaine dealing. *Cicero* dealeth plainly, and therefore deserueth credit: He saith *Eudoxus* was a most learned man in Astrologie, and yet hee did vtterly reiect the Chaldean Predictions. Against this, there is nothing brought; for, that he was an Astrologer, is confessed on all sides: the trueth is, this word Astrologie was otherwise vsed, and in another meaning amongst the Ancients, then now it is amongst vs: and from the ambiguous vse of this word, the Knight seeketh in diuers places, to deceiue the vnwary Reader. The word was by ancient Writers, taken for Astronomy: And when they commend Astrologie, they meane Astronomie; and reprove Astrologically Predictions, although they speake well of Astrologie. *Cicero* saith, that *Eudoxus* reiecteth Predictions, & yet was the greatest Astrologer that liued then. This sheweth, that Astrologie, as then this word was vnderstood, might be studied & knowne without Predictions. That which the Knight bringeth out of *Plin.* Lib. 30. *Pliny*, is worse: For *Pliny*, speaking of Magicke, saith (as the Knight citeth him.) *Eudoxus, qui inter sapientie sectus*

sectus, clarissimam, utilissimamque eam intelligi voluit, Zoroastrem tunc sex millibus annorum ante Platonis mortem fuisse prodidit. If hee will make any thing of this testimony, hee speaketh for Magicke: so that hee must proue Astrologie, a part of Magicke, before that this can serue his turne. *M. Chambers* denyeth, that *Endoxus* was an Astrologer, as the Knight vnderstandeth Astrologie, the Knight out of *Pliny* proueth that hee was an Astrologer, because *Pliny* saith hee was a Magitian.

Panætius, whom *Cicero* accounteth the most iudicious of the Stoicks, did not onely himselfe reiect these Predictions, but witnesseth, that *Archelaus* and *Cassander*, being as *Cicero* saith, men of greatest fight in Astrologie, did refuse this part, which standeth in Predictions. Hee witnesseth the like of *Scylax* of *Halicarnassus*. The Knight, being vpon the excepting humour, would also take exception against *Panætius*: and why? because *Tully* saith, that *Panætius* wrote more exquisitely of morall Philosophy then any other. Doth not this exception shew the Knights humour? For this is no exception, vnlesse hee will say, that hee who hath skill in Astrologie, cannot bee learned in other kindes of Learning: and hee would also except against him, because *Tully* saith of him, *Non est ausus negare diuinandi artem, sed dubitare se dixit.* This which is called *Arts diuinandi*, the Knight taketh for Astrology: but so *Cicero* calleth that which stood in *Augurijs*, *Auspicijs*, *Extispicijs*: and in generall, all Magicke.

Let vs consider what *Cicero* himselfe thought of this Profession: Hee taketh *Auruspices*, *fulguratores*,

interpretes ostentorum, Augures, Astrologi, Sortilegi, for Professors of certain vaine and foolish Arts, whereof no reason can bee giuen: and putteth them together vsually in his Booke, *de Diuinatione*, as Professors of the like vanities: though one differing from another in the manner, yet all agreeing in the end; which is by foolish and vnnaturall meanes to know before hand the actions of men, in things to come. Wherefore, in his iudgement there can no reason bee brought for Astrologie, which may not likewise bee brought for Augury, Auruspicine, and all these damned Arts. *Cicero* proueth, that this diuination hath no part in good Learning. *Nec eorum quæ in Geometria describuntur* (can any Prediction tell) *quæ vera quæ falsa sint, sunt enim Mathematicorum non hariolorum: De illis vero rebus quæ in Philosophia versantur, numquid est quod quisquam diuinorum aut responderi soleat aut consuli?* Where wee note, that *Diuius* or *Hariolus* as it comprehendeth the Astrologer, is cleane thrust out from the Mathematickes and Philosophie: And therefore the Astrologers profession, is no part of Mathematickes or Philosophy. *Cicero* doeth likewise oppose, *naturam & sensum*, against *fortunam & casum*, and sheweth that these Predictions come not from nature and sense, but from chance, and fortune. For who is able to giue a naturall reason, *Cur a dextra Cornu, a sinistra Cornix ratum faciat? Cur stella Iouis aut Veneris coniuncta cum Luna, ad ortus puerorum salutaris sit: Saturni Martisque contraria.* And againe, it is confessed that these things are such: *quorum rerum euenta, non causa querenda.* And therefore in another place, speaking of these future Euent, hee saith: *Id futu-*

Lib. 1. de Di-
uina.

Ibid.

futurum est in nulla rerum natura. And because in nature hee findeth no reason for such Predictions, therefore hee calleth them *Chaldeorum Monstra.* And againe. *O delirationem incredibilem, non enim omnis error stultitia est dicenda.* And all this Art hee calleth *superstitionem Sagarum.* *Virum Philosophia Dignius Sagarum superstitione ita interpretari, an explicatione natura.*

M. Varro liuing in that age with Cicero, and accounted the most learned of that age, saith likewise. *Coel. Rhod. Li. 10. Cap. 20.*

Ex Astrologia sinu pro fluxisse superstitionum omnium vanitates. Pliny putteth these Predictions not in any part of the Mathematickes, or naturall Philosophy; but amongst vnnaturall curiosities and Sorceries. And reckoneth that Diuination which is *ex Stellis*, amongst the parts of Magicke; and reasoning of the ignorance of men, by bringing in of many Gods: that Fortune is made a God, addeth thus, *Pars alia & hanc (Fortuna) pellis, Astroque suo euentus assignat, & nascendi legibus, semel in omnes futuros vnuquam Deo decretum, in reliquum vero alium datum.* And againe. *Ecce fulgurum monitus, oraculorum praescita, Auspicium Praedicta, &c.* Somtimes, as his manner is, in the searching of Antiquities; hee noteth the Professions with the Authors. *Anguria ex auihus, Car monstrauit, a quo Caria appellata. Adiecit ex ceteris Animalibus Orphans Aruspicium Delphus, ignispicia Amphiarauus: Auspicia anium Tirestias Thebanus: interpretationem ostentorum & somniorum Amphiction: Astrologiam Atlas Lybia filius, ut alij Aegyptij, ut alij Assyrij.* And thus ioyning Astrologicall Predictions with Predictions of Augury Auruspicine, as Birds of a feather, at last hee setteth

downe all these, as kinds of Magicke or Sorcery.
Lib. 30: c. 2. Ut narravit Osthanes species eius sunt (speaking
 of Magicke) *nam & ex aqua, & e Sphaeris, & ex*
Aere & Stellis, & Lucernis, ac peluibus, securibus &
multis aliis modis diuina promittit: praterea umbra-
rum inferorumque colloquia. I omit the Censures of
 the Romane State against Astrologers, as is obserued
 by *Tacitus*, and others.

Thus wee finde, that by the learned and iudicious
 amongst the Heathen, these things were held as impi-
 ous vanities. So that the holy Scriptures and Fathers
 need not be vrged against this impiety. We haue the
 voyce of Nature in the Consciences of the best affe-
 cted naturall men, thrusting these Predictions out of
 all the bounds of naturall Philosophy, and good lear-
 ning. Let the Knight neuer plead that himselfe, or any
 Astrologer, hath proceeded farther in naturall know-
 ledge, and good Arts, then these men haue done,
 that thus haue ouerthrowne their Predictions: for
 herein who will belceue him?

Touching the Fathers of the Church, we need not
 trouble the Reader with long citations: for they are
 all ours sure: And all sound Writers in the latter
 time; vntill that Antichristian corruption came in,
 which with many other doctrines of Diuels, brought
 this also into the Church (practised amongst some
 Church men) in the smoake of the bottomlesse pit.
 Before wee proceede, wee must meet with the Knight
 in some passages, touching the matter spoken of. *M.*
Chambers saith, that *Pythagoras*, *Democritus* and *Pla-*
to hauing trauelled to conferre with the Magitians of
Persia, and Priests of Egypt, either neuer learned of
 them

them this kind of Art (meaning Iudic iary Astrology or if they did, they seemed vterly to haue contemned it, as neuer vouchsafing to mention it in any writing: Thus farre M. Chambers. The Knight answereth, this is *ab autoritate negative*. But I tell you Sir, if hee disproue it *Negative*, from these authorities, hee speaketh home to you: for these are the Philosophers, that you must make much of; for you are like to haue none other to helpe you. If we proue, that these haue not maintained Astrologie, nor written for it; then sure all Philosophers are cleane gone from you: All the hope of your Cause, is in these or in none. And therefore, as loth to lose these, hee telleth vs out of *Luertius*, that *Pithagoras* honoured *μυστικὴν τέχνην* and out of *Tully*, that hee did yeeld *magnam auctoritatem diuinationi*: You may adde also out of the same, I meane *Cicero*, if you please, that hee was *Augur*: For so *Cicero* calleth him, *Lib. 1. de diuinat.* the like you say you could confirme of the others; and after many words, you conclude thus. *Because M. Chambers hath thought this an Argument to fauour his purpose, I will adde the testimony of Pliny, who expressly witnesseth against M. Chambers, Lib. 30. Cap. 1. that as they all tooke vpon them an exiled and banished life, rather then a trauell to learne it, and all secret Arts: so after they had attained it, and were returned, they did no lesse extoll it, but esteemed the same as a secret, not to be reuealed.* This valiant Knight dare venture vpon any thing: for the truth is, these words of *Pliny*, which hee citeth, are directly and expressly spoken of *Magicke*. *M. Chambers* saith, That these Philosophers are all in Astrologie: the Knight reproouing this as

an vntruth, proueth out of *Pliny*, that these Philosophers trauell'd for the study of Magicke: Which thing *M. Chambers* witnessed. The truth is, and we confesse it, that these Philosophers were studious of Magicke, and therefore so farre-forth, their Philosophy hath not beene accompted pure. Then are these the only men, of whome the Knight had some hope. Yet it cannot be proued, that these men fauored Astrology: but the Knight rather (then he will loose them) will confesse that Astrology is Magicke, for otherwise he can haue no helpe of these: If not of these, then of no Philosophers. Where then are the learned men that haue mayntained this Art, whome the Knight mustereth in Armes? When all search is made of Antiquity, there wilbe found only *Zoroastes*, *Mercurius Tresmegistus*, whome though wee could be content to giue him, yet a doubt may be made of this man, because in his Bookes extant vnder his name, though there be manifest profes of Magicke, wherein he excelled, yet there is little or nothing to be found of Astrology. *Apollonius Thyamus*, *Porphyrius*, *Iulianus*, *Apuleius*, and such: Adde to these, whome the Knight himselfe challengeth, *Spurain*, *Theagenes*, *Thrasyllus*, *Ptolomy*, *Seleucus*, and *Ascletarion*: These wee yeeld you. If you can proue that these or any of them (for example take *Apollonius*, because hee is more famous then the rest, the other being obscure or lesse remembred) If you can proue that this man (whome you reckon amongst your Astrologers) or any other did performe these predictions by Philosophy, or naturall knowledge, then will wee confesse that you speake to good
pur-

purpose : till then you haue said nothing. If any man will vndertake this cause, he must be called within the bounds of certaine limitations : For otherwise, if hee shall write as much as would load a horse, either in commendation of Astrology, or in euill speech against such as stand against his opinion: I haue nothing to say but that——

In hoc miserum esse libenter, gratus id facit.

Then he that will deale herein, may do well to speake to these points. 1. Wee say, that it hath not hitherto bene proued by any Astrologer, that the Art that is pretended to be in Astrologically predictions, is any part of naturall Philosophy.

2. Wee say, that it hath not been proued, that it hath bene a part of Mathematicks.

3. Wee say that as it standeth against the Iudgement of the most learned; so neither can it be produced by any good reason, that it is, or euer amongst the ancient learned Philosophers, was accompted a part of either.

4. Wee say, that all professors of Astrology of Ancient times, were also professors of Magicke.

5. That it was accompted more honorable to professe the skill in Augury, Auspicia, and Extispicia; then to professe Astrologically predictions, and men (of more honorable place and greater accompte for their wisedome) haue professed the former, then this latter sorcery of Astrology.

If they will speak to these points and acquit Astrology, then they say somewhat. But must warne the Knight, or any other, that hee will be pleased not to take for granted the contradictory of these positi-

ons, and so runne along in a flourishing discourse, but these be the things that you must proue. Now Sir to proue these things, will much trouble you. First you will rake vp the Arabian dunghill; but that will not serue your turne. For I grant the Arabians did honor this profession; but wee speake here of the ancient times, wherein good learning stood amongst the Heathen. Neither will it serue you to reckon vp *Adam, Seth, Mahaleel, Iared, Henoch, Zoroastes, Methusaleh, Lamech, Noah, Sem, Arphaxad, Abraham, Isaac, Iacob, Albion, Ioseph, Homer, Hesiod, &c.* And to tell vs, that these were Astrologers; Take *Zoroastes* from that company, and then wee yeeld him to you, he is the Father of your Art. You challenge him, you shall haue him. But then let the world know, what a goodly Father this profession hath.

CHAP. VIII.

That the operations of the Celestiall bodies do not helpe the Astrologers in their predictions.

C Concerning the operation of the Celestiall bodies vpon these inferior, by influence; there is an influence granted; but not this which the Astrologers haue by their imagination (without profe) deuised. First this position is taken amongst the learned for certaine, that the celestiall bodies do signifie nothing which they do not also effect: that which they effect is produced by them

as

as by naturall causes : And therefore the things which God doth by himselfe, cannot be foreseene in the Stars, but such things proceed from supernaturall causes : And things supernaturall cannot be demonstrated by a naturall agent. Neither can those things be foretold by the Starres, which are of fortuitall euent, for such things haue no naturall cause : such are all things which are directed by mans will; that is in a word, all mens actions, to foretell these things as from naturall causes, is vayne to seeke, and impossible to find : For of things that rest in mans will, a naturall cause is not to be sought, the things being voluntary; which things cannot be foretold but by reuelation. It remaines then, that predictions naturall, are of such things as haue naturall causes. The things therefore that may be certainly foretold by the Starres, as hauing their naturall causes, are all such things as belong to the Theory of Astronomy; as that the Sunne moueth swifter then Saturne, or when is an opposition or coniunction, when an Eclipse will be. These things may be certainly foretold, forasmuch as they depend vpon naturall principles; there be other things of that kinde which are vsually (though erroneously) foretold by Astrologers, hauing indeed naturall causes, but not so evidently knowne to Astrologers : the cause is, for albeit these things belong to nature, yet they haue not determinate causes, and so regulated to one Euent, as those that are in the Theory : And therefore their error is in these things vsually seene : such things are the predictions of raine, of faire weather, of wet times & dry : For that there are times of wet and sicciitie, it is true; & true also, that these things depend vpon
the

the ordinary course of nature; and of such things as are vnder the gouernment of the superior bodies; yet are they not so determinate, nor so ineuitable, nor so euident to the Astrologer, as are those of the Theory: For in the one the Astrologer erreth not, in the other hee erreth commonly. Of this kind are all Meteors, which proceed of naturall causes, but not determinate and ineuitable: so that the Astrologer cannot iudge of these by such certitude, as of the things belonging to the Theory. After this manner, the corruption of the Aire is also of naturall superior causes commonly; whence come sicknes, dearth and such like: as also the contrary followeth plenty, and healthfulness. These are of certaine causes, but not so certainly knowne, that they may allwayes certainly be foretould. True it is, that these things sometimes come not by naturall causes, and in a naturall course altogether, but God doth send them at his pleasure; either for the punishment of some people, or for their deliuerance, as it seemeth best to him. When God doth so send them, then are they further out of the knowledge of the Astrologer: so that in these things the knowledge of the Astrologer, is partly nothing at all, partly little worth being taken at the best. For in matters of this kind that Astrologers haue either small or no knowledge, may be collected from their common errors in this kinde; as also from some places of the holy Scripture, where Astrologers are found ignorant in these things.

A question may be moued, whether those seauen yeares of plenty, and seauen yeares of scarcitie, foretold by *Ioseph* in the interpretation of *Pharaoh* his dream, were of naturall causes, or sent by God without respect

spect of naturall causes. This is certaine that the foretelling of them, was not by naturall knowledge, but by reuelation: for all the Astrologers of *Ægypt* could not fore-tell them, but *Ioseph* did by reuelation from God. And yet the Astrologers were acquainted with the encreasing of Nilus, whose measurable rising was the ordinary cause of plenty and fertility in that country: the inordinate rising thereof, either in too great abundance, or in too greate defect, was both a signe & also a cause of scarfity. The measurs of the rising of Nilus was precisely kep: by the Priests of Egypt, and vpon the sight of the rising of the Riuer, they could know the fertility or sterility of the yeare folowing. But this was no part of Astrology, it belonged rather to Geometry: and some report, that the vse of Geometry was first found out by that means. Then vpon the measure of the rising of that riuer, they that obserued it, could fore-tell the plenty or dearth which should be in that country: but I neuer read that any Astrologer did fore-tell the iust measure of the rising of that riuer before hand. The Knight that is better read in them, may helpe vs in this. For that the rising of Nilus did some way depēd vpon the heauens it will not (I suppose) be denyed: because whatsoeuer was the immediate cause of the rising thereof, that did depend vpon the superior bodies, if any thing depend vpon them. So then, the Astrologers knowledge cometh very short, when as he knoweth not, nor is able to fore tell the euent of those things, that are confessed to depend vpon the superior heauenly bodies. Now if this knowledge be so short and vncertaine, in things which depend vpon the superior bodies; it must needs be far shorter or

nothing at all, in such things that depend not of them.

Another kinde of things foretold by Astrologers, is of such things as haue partly a cause of nature, partly of mans will and operation. To vndertake to foretell in such things, cannot be without superstition: For albeit they challenge a cunning, to foretell in things which hold a naturall course, and subiect to the powers of the Heauens: yet in things that are free, as mans actions are, nature hath no casualty but mans will.

They can challenge no skill in such things; because these things are not gouerned by a naturall dependance from the Heauens, but from other Causes of another nature. As if an Astrologer should foretell, that such a man shall bee sicke at such a time; this iudgement is vaine and superstitious. It is true, that a Physitian may iudge of a mans health or sicknesse, but not by Astrology, but by the disposition of his body.

This thing depends vpon some natural Cause, whereof notwithstanding the Astrologer can haue no knowledge by the Starres. For in the order of actions, if diuers Causes bee ordered to one Effect, the Effect followeth the Cause deficient; as may appeare in the actions of reason: For if a dialecticall Syllogisme bee made of one true Proposition, and another false, the Conclusion is false, vnlesse by accident: And if it bee of one Proposition necessary and another contingent, the Conclusion is contingent. So is it in naturall operations, if one Cause be naturall, and another free, the Effect is rather to bee said free, then naturall; And if one Cause bee contingent, the other necessary, the Effect is contingent. Of
such

such things there can bee no iudgement, but as of things free and contingent.

An other kinde of things inquired by Astrologers, is in those things which depend meerly of contingency; in which things the connexion of the Cause, and the Euent, is a thing not knowne; in which respect these things are said not to haue a naturall Cause, because the connexion of such a Cause to such an Euent, is not knowne in nature. In such things to make Predictions, is vtterly vaine, and superstitious: For as things haue their being, so haue they their signification; if then there be contingency in their being, it must needs bee in their signification. So, that it is impossible to finde certaine signes or significations of things, which are themselves contingent. And yet in such things the Knight doth make especiall choyce to place Astrologie. So it is in things that are meerely free: For ouer a mans freedome, the Positions of heauen haue no power. And it is a most foolish thing, for a man to seeke that without him, whose cause is altogether within himselfe.

The Astrologers from such vncertaine grounds, haue deuised foure wayes to seeke the Euent of things. 1. By Reuolutions. 2. By Natiuities. 3. By Questions. 4. By Elections. In these things, they are so vncertaine; that some professing Astrologie, are notwithstanding weary of the absurdities which they see in some of these, and therefore disclaime them, as the Knight doth some of these. Yet such is the folly of others, that they haue added a fitt way to these former, which they say is by Intentions. If a man once giue way to vnnaturall grounds, his minde can neuer

be free from superstitious and absurd conceits, which are impediments to faith and good manners, and in the end make ship-wracke thereof.

CHAP. IX.

That Astrologie is an Instrument to Magicke.

FOR the better satisfaction of the Reader, and clearing the truth: Let vs here examine, whether Astrologie hath any other vse, then to bee an Instrument to Magicke. Wee say, there is no other vse thereof, because wee finde, that such Philosophers as did rest only vpon naturall Reason, could finde no reason in Astrology: And further, because if any haue maintained Astrologie, they haue beene such as were Magicians. This question I rather moue, because I am not ignorant, how some learned men haue stumbled at this stone. For, albeit wee finde none that haue proued Astrologie to bee a part of Philosophy; yet some haue thought, that Magicke is a part of Philosophy: And though that can helpe them little; yet wee would not leaue the Astrologers that hole to hide themselves in. *Johannes Baptista Porta*, hath written a Booke intituled, *Magia naturalis*, implying in the Title, that some Magicke may bee a part of naturall Philosophy. But in deliuering naturall Magicke, as hee calleth it, hee deliuereth diuers things, which Philosophy reacheth not to, but are done by the ministry of vncleane Spirits. As of Elections to bee written in certaine stones, whereby those stones are supposed to bee animated, and to receiue an especiall
grace

grace from Heauen. *Et hoc (saith hee) fundamentum
& radicem statuunt omnium. Lib. 4. Cap. 25. Cælius
Rhodig: a man of better name for Learning, diuideth
Magiam, in infamem & naturalem, Lib. 3. Cap. 42.*
From him, we adde another testimony for the honour
of Astrologie: *Iam & Magia clauis commemoratur
Astrologia. Vnto this opinion of Cælius, Iansenius see-*
meth to yeeld, Com. in Concord. Cap. 9. Perhaps not
marking that *Cælius* hath that commendation of Ma-
gicke, and euen those very words out of *Cornelius A-*
grippa. To fortifie their opinions, because they are
ashamed of *Agrippa*, whose words they bring; they
send vs to *Plato* 1. *Alcibiad.* who there saith, That the
Kings Sonnes of *Persia* were instructed therein. If
these things were true, they make nothing for Astro-
logie. But we take it (by their fauour) that these men,
though otherwise learned and iudicious; yet herein
were ouerseene. For, whereasthey bring nothing
for the confirmation of their opinion, but the autho-
rity of *Plato*; if any such thing bee found in *Plato*,
then wee yeeld, that they might haue some reason for
their opinion. But in *Plato* wee finde the contrary; for
hee, speaking of the Institution of the Kings Sonnes
of *Persia* in Magicke, describeth that Magicke which
they learned thus: *μαγίας τιν, ἡ οποία τῶ Ὀρωμάζῳ,
ἐστὶ δε τῶν θεῶν διδάσκει.* In which words *Plato* tel-
leth vs, that the Magicke which the Sonnes of the
Persian Kings learned, was that which *Zoroastes* the
Sonne of *Horomafus* taught, and it is (saith *Plato*) the
worship of the Gods. Now, if there bee no other
naturall Magicke, but that which can bee proued out
of this place of *Plato*; then assuredly, naturall Magicke

will neuer be proued. For this Magicke, *Plato* will not haue to consist in naturall knowledge, but in the worship of their Gods; which worship, because it was Idolatry, therefore from hence may be proued, that Idolatry is a part of Magicke, but nothing else from hence. Then by this it appeareth, it is not Naturall, but Diabolicall. Now these men, resting vpon *Plato* his testimony, can in this point stand vp no longer, that staffe failing them whereon they leaned. And howsoeuer it may bee suffered in an Heathen, to giue an honourable testimony to Magicke, as being a seruice that pleased their Gods; yet is it not likewise tollerable in Christians, to approue Magicke from the same reasons.

This hath deceiued diuers, who looking more vnto a shew of Learning, then into the study of the truth, haue beene too easiely carried away, and deceiued by them that told them of a naturall Magicke. These be but the opinions of men of latter times, who were heerein deceiued by *Agrippa*. And *Agrippa* for a Coufener dealcth somewhat plainly: For he saith in his Epistle to *Tritemius*: *Tres libros de Magia composui, & de occultis Philosophia minus infesto titulo inscripsi*. Then they who will call Magicke Philosophy, because a Magitian (to colour his wickednesse) so calleth it, may vnderstand how weake their ground is, and see themselves directly deceiued, by him that professeth to deceiue. The Ancients doe exactly distinguish Magitians from Philosophers, as may bee seene aswell from the testimony of *Plato* last cited, which witnesseth, that the Magicke wherof he speaketh, standeth only in the worship of the Gods, therefore in no naturall knowledge

ledge, & by consequence no part of Philosophy. As also by a testimony to the same purpose out of *Herodotus*; for *Herodotus*, speaking of the manner of sacrificing used amongst the *Persians*, declareth; that their *Magi* were their Priests, *Magus astant theogoniam accipit, si Herod. Clein. quidem hanc illi dicunt esse incantationem efficacissimam; citraque Magnum nullum illis sit legitimum sacrificium.* And afterward declareth, how the *Magi* differ from the Egyptian Priests: that is, how the Persian Priests differ from the Egyptian Priests. By which it appeareth that *Magi* were Priests, not Philosophers. *Iamblicus* distinguishing these, I meane Priests and Philosophers, saith thus. *Non enim intelligentia coniungit sacrificatores Deo, alioqui Philosophi unionem Deificam reportarent.* He calleth that, *unionem Deificam*, whereby the Priests of Egypt and *Magi* of the Persians, were so linked to their familiar Diuill, that thereby they had meanes to foretell and worke certaine great workes, that is illusions. These things be of Magicke craft, but not of Philosophy: and they who doe such things, are called *Magi*, *Chaldaei*, or sometimes Priests, but neuer Philosophi, of the Ancients. To the same purpose, *Diodorus Siculus* witnesseth, that the Chaldeans were not as the Philosophers of Greece, studying naturall knowledge; but as the Priests of Egypt, foretelling particular Euents. *Chaldaei Babiloniorum antiquissimi cum locum in sua repub. quem in Egypto Sacerdotes obtinuerunt, ad cultum enim Deorum deputati — Diuinatione quadam futura predicunt.* This is their Philosophy, not to seeke the naturall Causes of things, but by their manner of worshipping their Gods, that is Diuells, to learne the knowledge of
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Predictions of particular Euent, which cannot bee knowne in nature, but are knowne by the helpe of such Diuels as the Chaldeans worshipped. Heerein *Diodorus* contenteth with *Plato*, and others, and teacheth vs to know these Chaldeans. True it is, that *Strabo* calleth them Philosophers, but not simply, but *magi*, Philosophers of that Countrey. Whereby hee distinguisheth them from such as otherwise are knowne by the name of Philosophers, and doth more exactly distinguish them by their Profession. For speaking of Wizards by occasion of *Moses*: such saith he, was *Amphiarauus*, *Trophonius*, *Orpheus*, *Musaus*, and amongst the *Getae*, *Zamolxis*; amongst the Indians, *Gymnosophists*; amongst the Persians, *Magi*; who were called saith hee, *magi* & *magi* & *magi*, amongst the Assyrians Chaldei amongst the Romans, *Hetrusci*, *Aruspices*. Thus farre *Strabo*, who speaketh of these things with vnderstanding, comparing the Chaldeans, *Magi*, and *Aruspices* together.

And this may shew how farre they are mistaken, that without warrant, without testimony of the Ancients, call either the Chaldei or the *Magi* Philosophers: they may as well call the Aruspices by that name. Now these called by diuers names in diuers Countries, *Magi*, *Gymnosophists*, *Brachmana*, *Chaldeans*, *Astrologers*, *Aruspices*, *Druides*, all were Magitians of seuerall Nations. Whereas all the rest are, I cannot say vterly abolished; but if they bee practised, it is in secret; only the Chaldean Superstition resumeth life and courage in many places, by an abusive pretence of heavenly influences: Whereas in truth this Superstition

tion hath no more reason then the rest, that are not now so boldly maintained.

These men would hide all their sleights vnder the heauenly influences : we grant, that the Heauens haue their force in these inferiours, so farre as the naturall Philosopher can vnderstand. If it be demanded, whether they haue not greater force, then the naturall man can vnderstand : to that, who can answere precisely ? For who knoweth all secrets of God, but God ? But wee know, that if there bee any, no man is able to expresse it. Now the Astrologer may learne naturall influences from Philosophy : but if there bee about that which Philosophers know, the Astrologer must giue a reason how hee commeth to the knowledge of such things, which the naturall man knoweth not.

Giue me leaue (good Reader) for the manifestation of the truth, which onely God knoweth, I seeke : to disclose those secrets, which Astrologers labour to hide, holding vs with faire tales of naturall influences. It grieueth me, that any should be (how much more a man of such place and parts) so bewitched, as once to open his mouth in defence of these workes of darkenesse, in this great light of knowledge, and of the truth. If it were not against a cause that so much ouerthroweth Godlines, I should neuer trouble him : but who can holde in this case, wherein Gods glory and the truth is touched ; which wee doubt not, will once holde his owne place, like the Sunne in his strength, dispelling these mistes not onely of Errors but of great impieties, which now ouercast the light thereof.

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That wee may know what these men meane by their Influences, who can better teach vs then *Corn. Agrippa*, that hath disclosed the secrets of this Art; whose testimony is without exception, because hee was better seen in Astrology then the Knight, or any that taketh part with him. *Agrippa* speaking of these Astrologicall influences, first telleth vs a tale of the Platonicks: *Omnia inferiora esse idiata a superioribus idais; et totidem sunt in anima mundi rationes, rerum seminales, quot idae sunt in mente deuina, quas ipsa rationibus adificauit sibi in caelis ultra stellas, etiam figuras, impressitque his omnibus proprietates: Ab hisce ergo stellis figuris, ac proprietatibus, omnes specierum inferiorum virtutes ac proprietates dependent.* Then the Astrologicall influence dependeth vpon that doctrine which *Plato* learned of *Mercury Trismegist*, concerning *Anima mundi*. This influence say they, may be hindered by the inability of the matter, and is infused according to the merits of the matter. As they would draw out of *Virgil*, who heerein expresseth the Platonickall conceipt.

Ignis est ollis, vigor, & Caelestis origo

Seminibus, quantum non noxia corpora tardant.

Further, hee explicateth this matter thus. *Prouenit virtus primo ab Idais, deinde ab intelligentijs regentibus, postea a caelorum aspectibus, disponentibus, porro ab elementorum dispositis complexionibus correspondentibus caelorum influxibus.* This is the doctrine of his Influences. I will onely bring it to the light. One thing I note throughout all his discourse of influences, hee neuer citeth a Philosopher, but alwaies *Trismegist*, *Iarchas*, *Brachmann*, & *Hebraeorum medicubules.*

*Lib. 1. de occult.
Philos.*

bules. He prooueth also out of *Trismegist*, that by the right marking of Influence; if an Image bee made of such things as properly agree to each Dæmon: that the image shall presently bee animated by a Dæmon: all this must wee take as from Astrologicall Influences.

Let vs proceed in these hid mysteries of Influences: Hee saith further. *Nihil materiales numeri & figures possunt in mysterijs rerum abditarum nisi representatiue per numeros & figuras formales, quatenus reguntur & informantur ab intelligentijs, quæ nectunt extrema materia atque spiritus ab voluntatem anima eleuata per magnum affectum operantis, cælesti virtute potestatem accipiens a Deo: per animam vniuersi & cælestium constellationum obseruationes.* Thou must not require of mee (good Reader) the vnderstanding of these things. For wee are now about the hidden secrets and mysteries of Influences, which neither the Knight, nor I vnderstand; but their great Maister of the Art *Agrippa*, calleth them hidden mysteries: And hidden let them bee euër from me. And hee telleth concerning these Astrologicall Influences, that which I would haue the Astrologers to marke; but they know it better then I can tell them. And therefore I wish the Reader to marke these Deceiuers, who in defence of Astrologie, discretely seeke to maintaine all the mysteries of Magicke. For *Agrippa*, one of the greatest Maisters in both the Professions, or in one, which includeth both, further teacheth, that no Diuination can bee perfited without Astrology, and therefore hee calleth Astro-
gie, Clauem ad omnium arcanorum noticiam pernecessariam. Where hee saith further. *Omnia diuinationum*

Lib. 1. Cap. 11.

Lib. 2. Cap. 53.

Ma

gene.

genera sic in ipsa Astrologia suas radices & fundamenta habent, ut absque hanc parum aut nihil videantur adferre. And againe, Astrologica diuination quatenus celestia sunt cause & signa omnium eorum qua sunt in inferioribus, ex solo situ & motu corporum celestium, quacunque occulta aut futura sunt, illorum certissimas largitur demonstrationes. Here wee see, from whence the Knight hath that learning, which hee so often repeateth, but neuer proueth: that the Starres are Causes and Signes of those Euent which are seen in the actions of men. For, in such standeth Astrologicall Predictions.

Thou seest much (good Reader) but yet thou seest not all. There is yet another secret, that belongeth to these Astrologicall Predictions: For, it is not enough to beleue without reason, that the Starres are Causes of such Euent, which the Astrologer would foretell, whatsoeuer they bee: but hee must beleue with a strong credulity, and earnest affection, nay, with the excesse of a desire, otherwise they cannot come to their purpose. So that, it is not in the nature of the thing, but in the vehement desire of him that seeketh to know these things. This is plaine witchcraft and Idolatry, in abusing men to place their highest desires, their faith, and affections vpon these things. And therefore hee teacheth farther thus. *Omnes res habent naturalem obedientiam ad animam humanam, & de necessitate habent motum et efficaciam ad id quod desiderat anima forsi desiderio.* And again, *Quando fertur in excessum desiderij.* And speaking of the same thing, he saith: *Et hac eadem ratio, est etiam radix omnium Astrologicarum questionum, quoniam anima eleuata in alienius desiderij excessum*

excessum arrepiſit ex ſe horam & opportunitatem magis convenientem & efficacem, ſuper qua fabricata cæli figura, poteſt tunc Aſtologico in ea iudicare & plane cognoscere de eo quod querens ipſe ſcire cupit, atq; deſiderat. All this goeth currant amongſt Aſtologers, for good naturall Philoſophy. But let vs turne a little to the Knight, to whom from the heart; we with ſound heartpray, that God wil deliuer him out of theſe ſnares: he hath giuen vs cauſe to hope, that he may be drawne to ſee all theſe vanities; for as much as himſelfe doth ingeniouſly confeſſe; that, that part of Aſtologie which is about queſtions & Elections, hath in it apparant ſortilegy. p. 3. He giueth there ſome reaſons of that opinion: but I am perſwaded, that the greateſt reaſon that moued him, was, becauſe hee ſaw it ſo impiouſly taught in *Agrippa*, that without apparant ſortilegy, it could not bee admitted. Hee that doth confeſſe that which is true, that as it is taught by theſe Maſters, there is apparant ſortilegy in this part; may be drawn to ſee and confeſſe, that in the whole, there is the like to be found. For this Aſtologicall Influence (without the which ground the Aſtologer can do nothing) is ſouled vpon the Platonical conceit of *anima mundi*: And this cometh not by a naturall Courſe of the light & motions of the Stars; but from the, conceiued *Idæa* to the intelligence; from the intelligence to the Sphere it commeth ſo to the Aſpects of Heauen, and to the Elementary Complexions, reducing the Heatheniſh ſuperſtitious. And yet all this will not ſerue, vnleſſe the Aſtologer come to deſire this ſecret knowledge of things to come, with ſtrong credulity, and exceſſe of deſire, placing his faith and affections vpon thoſe

inventions of Sathan, which wee owe only to God, his holy Scriptures & truth. This is that which being against all naturall reason, hath driue away the most honest among naturall Philosophers, frō this profession; And hath driuen away all the holy Fathers of the Church, and is able to driue all true Christians from it. For, when we finde by their owne confession, that that these Predictions are not founded in the nature of things sought; nor in the nature of the Starres, but in an excessse of desire & credulity in him that seeketh, who will not be terrified from this search? And where hee saith, all things haue a naturall obedience to the soule of man; his meaning is not, that all things which they thus seeke haue a desire to bee knowne, which is Witchcraft: but that all vncleane Spirits are desirous to illude the soule of man, and make shew of obedience, to catch the soule of man in these snares; requiring a strong Credulity, and excesssiue desire of the Soule: and so drawing the seruice of the Soule to themselves, from God and from godlinesse. These be the trappes and snares that vncleane Spiritess haue spred for Astrologers: Our desire is to giue them warning hercof, that they may auoyde them. Let vs turne to Agrippa, and marke his proceedings. *Non ab alia causa quam a Caelesti serenni orbis virtutes proueniunt. Hinc Magus per illas operatur utitur incantatione asluta superiorum, verbis Mysterioris in locutione quadam ingeniosa trahens unum ad aliud, ut tamen naturali, per quandam conuenientiam inter illas mutuum.* Sir, do you heare him? When he hath laide downe a great secret of the Diuels craft, yet he saith, all is done *Vi Naturali*. These bee the things that wee haue re-
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Lib. 1. Cap. 60.

nounced in our Baptisme; we renounce not Nature, but the workes of the Diuell. And farther, he sayth: *Sicuti in corpore humano membrum unum mouetur percipiendo motum alterius, et in cythera mota una chorda mouetur et altera: sic quando aliquis mouet aliquam partem mundi mouentur et alia, percipiendo motum illarum.* And to teach vs the cause of the malignitie of the Influences, he saith: *Quicquid in istis inferioribus Lib. 3. discors dissonumq, reperitur, non ex influentia malitia, sed ex mala dispositione percipientis prouenit.* And therefore he discourseth how the Superiour Influences are first receyued in the Moone, and by the Moone reflected vpon the earth. Now in the Moon they receiue some infection; then the indisposition of these Inferiour Bodies receyuing this Influence, maketh that which is good in it selfe, to be euill. Thus sayth hee, *Saturnus influit anxietatem, deliramentum, tristitiam, blasphemiam, desperationem, mendacium, &c. Iupiter auaritiam, tyrannidem. Mars arrogantiam, temeritatem. Venus lasciuos amores. Mercurius, fraudes. Luna instabilem progressum.* If this Doctrine bee true, there is no euill from the Influences, but from the Inferiours indisposition. The trueth is, the Astrologers know not themselues, what to make of their Influence, and therefore we must be content not to know it. Yet one thing I must obserue. When they teach, that the Superiors by Influence gouerne the Inferiors; and teach also, that the Influence of the Starres are not euil, but as they are receiued into indisposed Inferiors. For my part, I vnderstand not how these things agree. For, it should rather seeme by this, that the Inferiour Elementary Bodies, do ouer-rule the Influence of the Superiours.

periors. One thing I must remember more, that *Agrippa* retracting in some shew, these diuellish superstitions, doth not retract that which he wrote of Astrologie of the mutuall vse, coniunction and affinity betweene Astrologie and Magicke. But that wee may vnderstand that this knot betweene them is indissoluble, hee saith in that retraction thus. *Magia cum Astrologia sic coniuncta atque cognata est, vt qui Magiam sine Astrologia proficetur is nihil agit, sed tota aberrat via.* Then hee leaueth vs this vnretractable Position, that Magicke and Astrology cannot bee separated. Adde vnto this, what which before wee haue rehearsed, out of the Booke intituled the *Centiloquie*: That no Astrologer is able by meere Art, without the helpe of a familiar Spirit, to foretell any particular Euent. And which we obserued out of *Ficinus*, That those Predictions stand not by Learning, but by some instinct. And then it is apparant to all such as will not blindfold themselves, that all Astrologically Predictions of particular Euents, concerning the actions of men, are not naturall, but meere illusions of vncleane Spirits: and that Astrologie, so farre as concerneth these Predictions, hath no other end or vse, but onely to serue as an instrument to Magicke. This is the Doctrine of these men, who haue most of all excelled in Astrologie, whom in this case wee are bound to beleeue, before others. Now, what will the Knight say to these things? or, which way will he turne himselfe? He will perhaps, deuise a distinction betweene Astrologers in old time, and in these times: but that will not helpe him. For *Agrippa* hath opened plainly, that old and new Astrologie is the same, and proceed from
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he same Principles by the same meanes, to the same end, and all is to serue Magicke. Hee will perhaps say, as often in his Booke hee doth, that Astrologie is condemned onely as it is ioyned with Magicke, but neither will this helpe him. For *Agrippa* telleth vs, that there is such affinity and cognation betene them; that as Magicke cannot bee performed without Astrologie; so Astrologie cannot haue a his and perfection without Magicke. So the difference is not much, whether wee call these Predictions Magicall or Astrologicall Predictions. Nay, will the Knight say, the Magitian though vsing Astrologie, yet may proceed so farre as to the conference with an vncleane spirit: but the Astrologer may stay himselfe in his figure, and proceed no further. I answere, that difference is not great, in what degree hee proceedeth, so he proceed at all with the Diuell in his illusions. But if hee come to the knowledge of a particular Euent, whether that bee by conference, or by some other meanes, wee are heerein certified, that this thing cannot bee done by Art and learning, but by the helpe of a Spirit; take that helpe which way you will, it is Diabollicall. For that iudiciary Astrologie, either hath beene, or may be altogether separated from Magicke; this the Knight can neuer proue: Neither can hee bring the testimony of one learned man of ancient times, to testifie for him: but wee haue enough against him. For, besides these which wee haue cited, *Iamblicus* is so round herein, that his testimony admittech no answere, thus hee saith: *Et impossibile indicare certos euentus, cum omnium causarum concursus comprehendere nequeamus, nisi per inspirationem diuinam*

Lib. de Miff.

Lib. de Dama-
mbus.

id assequamur. To the same purpose saith *Pfellus* a Platonicke. *Instructa est Magia multum Astronomica facultate, plurimq; per ipsum peragitur.* And *Philostatus* writing the Life of *Apolonius* (the most famous both Magitian and Astrologer in his time) saith, that *Apolonius* conuersing with *Iarchas*, the chiefest of the Indian Wizards, called *Brachmana*, did seeke to find out the end of Iudiciary Astrologie, that is, to bee able to foretell things to come, by certaine secret sacrifices.

Philost. Lib. 3.
Cap. 13.

His words are these. *Verum arcanas libationes per quas Astrologicam facultatem, & diuinandi peritiam inquirebant, sacrorum praterea rationem & incantationem, quas dijs gratissimas esse nouerant, Iarcham cum solo Apolonio communicasse refert Damis.* It will much trouble the Knight, to answer these testimonies, and especially this last: For *Apolonius* was as well seene in the Mathematickes, as any other. If the weere knowledge of Mathematickes could helpe a man to the knowledge of Astrologicall Predictions, then might *Apolonius* haue beene able to know such Predictions by his skill in Mathematickes; but his skill was not able to helpe him; and therefore he sought Astrological Diuination by certaine secret Sacrifices. And, bring all the skill in naturall knowledge that ye will; yet your great Masters haue told you, that a Prediction of certaine euents, cannot be made without inspiration. These be the secrets of Astrologie, which the Knight cunningly hideth from vs, but others plainly reueale them: secrets they are, & must be done in great secrecy. & that *Aprippa* witnesseth, *Experimentum omne magicum fugit publicum, quare occultari, silentio roboratur, propagatione destruitur. Opporret ergo Magicum operatorem secretum*

Lib. 3. C. 1.

secretum esse, nullis aut opus suum, aut locum, aut tempus, aut desiderium propalari, nisi preceptorum aut coadiutori. Ipsa socij loquacitas, incredulitasq; in omni operatione effectum impedit. These things agree together: For Agrippa speaketh of the secrets in Magicke, as Philostratus doth of the like secrecies in Astrologically Diuination. This knowledge that thus flyeth the light, sheweth evidently whence it cometh. Iamblicus disputing against Porphyry, telleth vs, that Porphyry following Astrologically diuination, went not soundly to the way of foretelling, but the Egyptian way was as hee thought the surer. Both did seeke to know the Lord of the Figure, which in truth was a Diuell: but they were not well agreed to what Diuell to giue the place: but the Egyptians (saith hee) went more directly to it. *Quidnam prohibet figura dominum, atq; Lib. de Myst. Egn. damonem per Astrologiam quidem difficile inueniri; facillime vero per diuinum vaticinium atq; sacrificia.* Where hee plainly confesseth, that Dominus figura, whom the Astrologers seeke so much, is in truth *Damon*, a Diuell. Sir, you vnderstand by this, how your Astrologie is censured. There is no certainty in it till you come to Magicke, that is the sure way: so that Iamblicus telleth you, that Astrologers doe but spend the time in vaine, till they come to the Egyptian sacrificing, that is, to plaine Magicke. *Plotinus In sum. Scrip. Lib. 9. qui inscribitur, si faciant astra: saith (as Macrobius citeth him) Pronunciat Plotinus nihil vi vel potestate eorum hominibus euenire: sed ea qua decreti necessitas in singulis sanxit, ita per horum septem transituum statione, recessus monstrari: ut aues seu prater volando, seu stando futura pennis vel voce significant nescientes.* Where-

by it appeareth, that in his iudgement, there is no more naturall cause of a particular Euent in the Starres, then in the flying of Birds. And therefore these things being shut out from naturall Causes, are found onely amongst diabolicall Superstitions.

My purpose is heerein to refute Astrologicall Predictions, as standing against nature; by the voyce of the naturall man: by Philosophers, and the confessions of them that haue beene reputed most learned in that fession: And I haue dealt little with Diuines: I will adde a few. *Origen* vpon the Booke of Numbers, expounding those words: *There is no Sorcery in Iacob, nor Dimination in Israhell, in due time it shall bee revealed to Iacob and Israhell, what the Lord will doe*: I speaketh of the curiosity, which men by vnlawfull meanes vse in seeking the knowledge of things to come. Hee sheweth that there are but two waies to know those things; either from God, as the Prophets spake, or from the Diuell, as all other doe that seeke the knowledge of particular Euent. *Est talis quadam* (saith he) *in Ministerio praescientiae operatio Daemonum, qua artibus quibusdam ab ijs qui se Daemonibus maciparunt, colligitur*. And expounding the latter part of that Verse: *In tempore dicitur? Iacobo & Israheli quid perficiet Deus. Quid est* (saith he) *in tempore dicitur? cum oportet & expedit, hoc est in tempore. Si ergo expedit praeoscere nos futura, dicitur e Deo per Prophetam Dei, per spiritum sanctum. Si vero non dicuntur neque denuntiantur. Scito quia nobis non expedit futura praeoscere. Quod si idcirco non dicuntur nobis, quia nobis ea scire non expedit, qui diuersis artibus, & demonum invocationibus gestiunt futura praeoscere, quid aliud faciunt, nisi ea cupiunt discere, qua sibi scire non*

In Num. 23.

Hom. 16 in
Num.

non expedit. And a little after after, *A solo Deo debemus de futuris discere, & neque diuinum neque augurum, neque aliud quodcunque horum recipere.* The Knight would make *Origen* to stand for Astrologie, and produceth a testimony of *Origen* (as he dreameth) out of the narration of *Ioseph*, in which *Jacob* is said to tell his Sonnes, that Heauen was a Booke, wherein they might reade whatsoeuer should befall them. This, howsoeuer the Knight thought worthy his Relation, yet I doe not account it worthy my Refutation. It is grosse ignorance, or wilfull collusion, to thinke that *Origen* gaue credit to any such Booke, or wrote any such thing: it is true, that many such tricks are put vpon *Origen*, by deceiuers, and thrust in amongst his workes; of which *Origen* complained in his life time, confessing that his workes were interpolated by coueners: but for this particular. 1. It is against the vsuall Doctrine of *Origen*, in other places. 2. It is reiected by the Church as fabulous. 3. It is refuted by S. *Augustine*, and others. *Augustine* teacheth no otherwise, speaking of Astrologie, and of Diuination in generall: He saith; *Omnes Artes huiusmodi vel pugnatoria, vel noxia superstitionis ex quadam pestifera societate hominum & Daemonum.* Hec calleth it *pestifera curiositas, crucians sollicitudo, mortifera seruitus.* And reckoning all the kindes of Magicke, *haruspicum, & Augurum libros, ligaturas, remedia in praecationibus & Characteribus*; and other things of that sort, at last hee saith. *Nec ab hoc genere pernitiiosa superstitionis segregandi sunt, qui geneiblici propter natalium dierum considerationes, nunc autem vulgo Mathematici vocantur.* For anciently these were not called

Lib. 83. quæst.
94. 45.

Mathematici, and therefore hee seemeth loth to giue them that name; as a name yndue to their occupation. For himselfe obserueth so much, *Non eos appellarunt Mathematicos veteres, qui nunc appellantur, sed illos qui temporum numeros, motu cæli ac Syderum peruestigarunt.* This amongst the Ancients was the knowne Subiect of the Mathematickes, the supputati-
on of times by the motion of the Starres: And anciently, Predictions were neuer accounted any part of the Mathematickes. The Knight viterly scorneth this ancient vse, as idle and vaine without Predictions. For an answer to S. *Augustine*, the Knight telleth vs, that S. *Augustine* reproveth onely such, as either follow the Idolatry of the Heathen, or suppose a fatall necessity in those things that depend vpon our will; in all things else confessing the gouernment of the Heauenly Bodies, and both the Starres to haue their properties, and the Astrologer to know the same. This was soon said and boldly; but when will it be proued? The truth is, that S. *Augustine* and the rest of the Fathers, reprove Astrologie, for the vaine curiosity of foretelling things to come; which cannot bee foretold but by God and his Prophets, or to the Diuell and his Prophets. This is that which moued the Fathers against Prediction; because a Prediction cannot bee foretold, but by the Spirit of God. This saith *Origen*, this saith S. *Augustine*. That the Predictions of those that are called *genethliaci*, is nothing but *permissio a superstitione*. *Cyrril*, writing against *Iulian* the Apostate, answereth an Obiection that *Iulian* hath made, that *Abraham* was an Astrologer, that hee did vse Divination or Prediction by the Starres. *Cyrril* answereth, that
that

that there is no such Diuination or Prediction; the Starres haue no such vse, they were not made for any such thing: but as hee saith; *Factum ab ipso (Deo) dicimus Astrorum chorum, non quod sanctorum Prophetarum dignitatem habeat, vel aliud quicquam preterquam ut luceant hominibus, & sint in signa temporum.* When the Fathers reprove Astrologic, this is their purpose, to reiect it for Predictions of future things. This Prediction cannot be done without the Spirit of God. The holy Prophets did make Predictions by that spirit: If any shall attempt such things by the Starres; then they answere, the Starres were not made to haue the honour of the holy Prophets, which they should haue, if by them wee should come to the knowledge of things to come. The Fathers say, the Starres haue no other vse or end but to giue light, and by their motion to measure the times. The Knight saith, they should haue an idle and vaine creation, if this were all their vse: so hee saith, *Pag. 2.* Behold how farre these men proceed, to censure not onely all learned men, that stand against their fancy, but the very Creation of God must bee censured, if it stand against their madnesse. God giue them a meeke spirit. To satisfie the Knight in this, that the Fathers in reproving or reiecting Astrology, doe it in respect of the Predictions, that their Diuination and Predictions are vnlawfull: That this was the thing, which so troubled the Fathers, hee may vnderstand by that which wee haue said, and if that will not satisfie, wee could bring enough. *S. Augustine saith; Planetarios quos Mathematicos vocant, plane consulere non desistebam*

quod quasi nullum eis esset sacrificium, & nulla preces ad

ali-

*Lib. Consi.
4. G. 3.*

aliquem spiritum ob Divinationem dirigentur. Quod tamen Christiana & vera pietas consequenter repellit & damnas. And againe, iam & Mathematicorum fallaces divinationes, & impia deliramenta reieceram. And againe, Inde certissime collegi, ea qua vera consideratis constellationibus dicerentur, non Arte dici sed sorte: qua autem falsa, non artis imperitia, sed fortis mendatio. And again. His omnibus consideratis, non immerito creditur, cum Astrologi mirabiliter multa vera respondent, occulto instinctu fieri spirituum non bonorum, quorum cura est has falsas & noxias opiniones deastratibus satis humanis mentibus inferere, atq; firmare: non horoscopi notati & inspecti aliqua arte, qua nulla est. And to this purpose Theodoret saith, Vniuersum Diaboli genus in medio proposuit, diuinatores ex syderibus prognostica profitentes, somniorum interpretes, eorum mendacia reprehendit, & penas constituit. It would bee a worke to fill a Booke, if I should write all which the Fathers haue obserued to this purpose: Let the Knight satisfie himselfe in this, that the especiall cause why the Fathers reprove Astrologie, is, for that they take vpon them to foretell particular Euents fortuitall. Which thing cannot bee done but by a Spirit, though many times that Spirit may lye: But without a Spirit this cannot bee performed, by the common consent and torrent of the Fathers.

CHAP. X.

The Censure of the Knights Diuinity.

HHe boldnesse of many men is much to bee maruelled at in these euill & licentious times, who in colouring of corrupt Causes, dare presume to vse the pretence of holy Scriptures, turning and forcing Gods truth sometimes to iustifie the forgeries of Sathan: which impiety, as it proceeded from the Diuell, the first corrupter of the truth; so, wheresoeuer it appeareth in other, it doth bewray it selfe, and sheweth euidently, whom they imitate that vse it. For Gods holy truth cannot be so spoken of, as a matter of common Learning may be: For smooth tearmes, and a trimmed speech, without a religious heart, opening the truthes of Gods word, will presently bee desferied. Whether this religious heart bee in the Knight, or that hee hath presumed with vnclen hands to handle holy things, let the Children of the Church iudge. I will not charge him with prophane words; as where hee, speaking of the immortality of the Soule, of the diuine Providence, of the Miracles and Mysteries of Religion; calleth these things meerly Theologicall, or Metaphysicall, *pag. 94. & 95.* Religion is Metaphysicall, as it dependeth vpon the immediate will of God, and not vpon the order of nature: This wee passe ouer, and come to try his spirit, and sound his iudgement in Diuinity.

Whereas *M. Chambers* citeth the Prophet *Esay 47. 12. 13.* where the Prophet foreshewing the destruction of Babylon, derideth the Astrologers (so much vsed

and

and honoured there) who tooke vpon them to fore-
 tell calamities, because their Predictions herein could
 not help Babilon. After a fruitlesse Discourse, wherein
 hee telleth vs that those Astrologers were Magitians,
 at last hee affirmeth, *That the ruine of this Monarchy*
 (meaning Babylon) *was extraordinary, beyond the*
compasse of naturall things, and did no lesse transcend
humane knowledge by naturall meanes (to speake his
 owne words) *then the standing of the Sunne in the Hea-*
uens, in the dayes of Ioshua, or the going backe there-
of in the time of Hezekiah. which things, being miracu-
lous and not naturall, the Astrologer cannot foretell.
And such hee affirmeth the destruction of Babylon to be.
Because God in his secret purpose, had decreed to stirre vp
the Medes against that people: this determination de-
pending (as hee saith) vpon the immediate will of God:
because Cyrtus is named two hundred yeare before the
accomplishment of that Prophecie: because the Medes
were subiect to the Babilonians, and of small power: be-
cause the surprize of Babylon was so sudden, as Herodotus
reporteth, that the enemies found them eating & drink-
ing, and dauncing.

And thus hee runneth on, and telleth the Reader,
 that these are reasons to proue, that the destruction of
 Babylon was not naturall, but miraculous, depending
 vpon the immediate will of God: what hee meaneth
 by the immediate will of God, I know not: But
 this we know, that the Miracles that are wrought on-
 ly by the Word, or immediate will of God, are such,
 as being done without meanes, causeth the naturall
 man to wonder, whose knowledge can reach no high-
 er, then as it is led by meanes. Therefore the stan-
 ding

ding of the Surue in the time of *Iosua*, and the going backe therof in *Hezekiah* his sight, & such like works, were Miracles, because they were done without naturall meanes, and against the ordinary Course of Nature, and beyond the knowledge of the naturall man. But what Diuines hold the destruction of Babylon to bee a Miracle? Here were all the meanes vsed, that are vsuall in other destructions: the meanes are well vnderstood by the Heathen Historiographers, that neuer found any Miracle herein. The force of Men, great Armies, a valiant and politicke King *Cyrus*, against a feeble and dissolute King *Belsazzar*, a man without vertue and foresight. What Miracle doe you see heere? *Herodotus* recordeth, as the Knight also noteth, *Pag. 36.* when the Medes on a Festiuall day had entred on the one side of the City, the other part was ignorant thereof, being wholly giuen ouer to dancing and merriment. This the Knight noteth, to proue, that this destruction was miraculous, not by naturall meanes. Did euer man reason thus before? Is it a Miracle, that a vigilant, wise, valiant Army, should ouerthrow a carelesse and drunken People? And must this be brought as a reason to make it a Miracle? Your Cause wanted reason to maintaine it; for shame giue ouer such a Cause, as must be maintained by such reasons, or else set better heads to it. But he thinketh that he hath said much to it for prooffe, because the Prophet *Esay* nameth *Cyrus* 200. yeares before the accomplishment of the Prophecie. If this be enough to proue a Miracle, because God foresaw the thing long before, and reuealed it to his Prophet; then, what thing in the world can the Knight name, which by this worthy

reason will not proue a Miracle? Doth not God foresee euery thing as he did that? If there were such Prophets amongst vs, as had such reuelations of things to come, as *Esay* had; then should other Events be likewise foretold. But seeing wee haue not such reuelations, God hath giuen to the Children of the Church, that precious gift of Faith; by which wee beleue and know assuredly, that all things in the world are ruled by Gods Prouidence; and wee are taught to know, that the knowledge of things to come, not reuealed to vs, is not needfull for vs: When it is needfull, we shall haue it, but from God and his Prophets, not from Astrologers. Thus wee rest in Gods Prouidence, and we exhort the Knight to rest there.

But the Knight like a graue morall Diuine, to winne some honour both of *Cicero*, and of *M. Chambers*, braueth it out thus, *Pag. 95.* Tully profanely in his 2. *de Diuinat.* and in his Booke *de Fato*, denyeth and derideth the prouidence of God; and yet (saith he) may *M. Chambers* goe to Schoole with him, and learne manners. But before wee haue done Sir, it will appeare, who they are that haue need to goe learne manners, and the Doctrine of Gods prouidence; which they may learne euen of *Cicero*. For, good Reader, consider whether his wits bee not enchanted, that writeth thus. *Cicero* through all the 2. *de Diuinat.* denyeth & derideth nothing else but Predictions, which are made by Auruspicine, Augury, Astrologie, Sortilege, and such like. This the Knights Booke calleth Gods prouidence: Is not this good Diuinity? *Cicero* in his Booke *de Fato*, disputeth so, as to take away *fatum Astrologicum*, and leaue *fatum Physicum*; that

that is, a dependance betweene naturall Causes and their effects: and this is all which is called *fatum*. *Chrysippus*, saith hee, *necessitatem effugere voluit, & retinere fatum*. This conceit pleased *Cicero*, and therefore hee saith. *Quid afferri poterit, cur non omnia fato fieri fatendum sit? modo intelligatur, qua sit causarum distinctio, ac dissimilitudo*. Tully then taketh away *fatum Stoicum*, and granteth *fatum Physicum*. And herein he goeth as farre as the naturall man could goe, holding naturall Principles, which hee is euer carefull to hold. But whether the Knight goeth so farre as a Christian should, in speaking of Gods providence, or as one professing morall vertues, sathring that vpon *Cicero* which hee ouerthroweth; let others iudge.

Hee proceedeth still the same man, handling the vndefiled word of God without reuerence, without feare of checke. *M. Chambers* acknowledging the power of the Starres, in things subiect to their power, but denying it to touch particular Euents, or mens actions, wherein the Astrologers wholly set it, saith, that the Starres haue no force at all in this sense: the Knight speaking hereof, saith, that place of *Iob*, 38. 33. vnanswerably refelleth that barbarous opinion which *M. Chambers* holdeth, that the Starres haue no force at all (vnderstand ouer mens actions,) for if they had no force, God would not vainly tell vs of their Dominion ouer the Earth. *Pag.* 48. Then blessed is *M. Chambers*, and the Cause which hee handleth, that cannot bee charged of Barbarisme; but with him the liuing God must also bee charged of vanity. It grieueth mee to write these and such like blasphemies. Shall a wretched man, corrupt dust & ashes lay vanity

to the living God, if the Dominion of the Starres reach not so farre, as hee in his foolish heart imagineth: These things need no resolution, but a sharp reproofe. Repent and weepe for this blasphemy, and pray to God, that these thoughts of thy heart may bee forgiven. This also is your pride and presumption, that you thinke that you can see farther into a Text of *Iob*, then all Diuines can. In that place of *Iob*, there is mention of the sweetnesse or amenity of the *Pleiades*, the bands of *Orion*, and the Dominion of the Heauens; which the best Interpreters expound thus. The sweetnesse or pleasures of the *Pleiades*; *Delitia*; doth expresse the sweetnesse and amenity of the Spring, which those Starres bring in. The bands of *Orion*, the constriction of all things procured by Winter, which that Starre bringeth in. The Dominions of the Heauens on the Earth, is apparant in all things vegetable vpon the Earth: And is not this a great Dominion which the Heauens haue ouer the Earth, when all things spring and flourish at certaine positions of the Heauens. And againe, all things are bound vp and frozen, and as it were deaded at some other Positions of the Heauens: What worldly power is like this power? Moreouer, wee yeeld the influence of the Heauens ouer things vegetable: And when we yeeld this dominion of Heauen, wee yeeld nothing but that which is seene in Nature. If you will haue more, you must prone it. The actions of men wee deny to bee ruled by this power. And you, if you cannot get the action of Men, and particular Euents to bee vnder this power, you open your mouth against the Creator, and charge him with vanity.

But

But how doth the Knight proue his imagined dominion of the Heauens? Forsooth hee maketh some shew, to proue that the Starres haue some force, which thing is not denyed. But the question betweene vs and him is not, whether the Starres haue some force or no; but wherein their force standeth. After some wandring discourse, at last hee will proue forsooth, that the influence of the Starres reach to the successe of mens actions. Now Sir, you are welcome home, proue this, and there shall bee an end. But how proue you this? thus forsooth, *Pag. 49.* The influence of the Starres extendeth to the successe of men, which is yet more fully confirmed, (as if before hee had proued it) whereas he hath said nothing to this point. But how is this more fully confirmed? *Iudic. 4. 20.* Where it is expressly testified, that the Starres fought from Heauen in their Courses and order, against *Sisera.*

By all which, saith the Knights Booke, it appeareth what Dominion they haue ouer all men, as ouer all other creatures, either vegetable, or sensible. But if *M. Chambers* obiekt, that this power is not vnderstood by men, why doth *Moses* testifie, that they were created to be signes? whose significations if they be not vnderstood, I affirme to be Barbarous, or no signes to vs at all. *M. Chambers* must be content to be charged with barbarous opinions; *Moses* and God himselfe, and whosoeuer stand in his way, are thus charged. Sir, bee contented and quiet your selfe, and you shall sooner see the truth. The Conclusion which you would proue, is, as you tell vs, a thing naturall: wee looked for a naturall reason of a naturall Conclusion. You
goe

goe to proue it by Scriptures, confessing thereby, that you finde no reason in nature for it: Wee need no Scriptures to proue things naturall; they are for higher matters then nature can reach. But you say, the Starres haue Dominion ouer the successe of mens actions, because it is said, that the Starres fought from Heauen in their order against *Sisera*. Did euer any Diuine expound this as you doe? And, what warrant haue you to make the word of God serue your fancy? First, you charge not onely the words, but the sense of the place: which thing either, you should not haue done; or else, not so rashly and without considering of your owne words, charge *M. Chambers* of false suggestion, or false translating, as you doe, *Pag. 47*. For whereas *M. Chambers* citeth the words of *Iob* thus: Dost thou know the order of Heauen, and wilt thou reduce the course of it to the Earth? You say he doth fallily translate the words, because the Originall hath, Knowest thou the Lawes or Ordinances of Heauen; and canst thou dispose the Dominion thereof vpon the Earth? Let a man, not transported with affection, tell me the difference betweene your words and his, and giue a sensible distinction betweene. Dost thou know, and knowest thou: betweene the order of Heauen, and the Ordinances of Heauen: betweene reducing the Course of Heauen to the Earth, and disposing the Dominion thereof vpon the Earth? Is not one sense kept in both? But now, how the sense and words of the other place, is chopt & changed by you, let vs consider. The place which you cite, in the originall, and in all Translations, certainly in all that I haue seene: The Hebrew Text hath it, the old Latine Translation

lation, the Septuagint, *Tremelius*, *Leo*, *Juda*, the English: all, I say, without exception reade the place thus. They fought from heauen; euen the Starres in their Courses fought against *Sifera*. The Interpreters of this place, old and new, vnderstand it so, that this fighting from Heauen, was by Hayle, Raine and tempest. And true it is, that the Starres by their Colmicall rising or setting, are obserued to further raine and tempest. And thus wee haue the words of the Scripture, faithfully translated in all Translations, expounded by ancient and later Expositors, shewing how the Heauens fought against *Sifera*. This is confirmed by the circumstances in the Text. For in the next words, it followeth. The Riuer Kison swept them away. The inundation of the Riuer is declared, caused by the Hayle and Raine, which fell from Heauen, whereby the Canaanites were ouerthrowne by the tempest from Heauen, and drowned in the Riuer. Thus much is euident by the Text, and confirmed by the testimonies of all that haue touched this place. Against this the Knights Book (for Alas, the Knight himselfe may be guilelesse of many things contained in the Booke) against this, I say, this writer taketh vpon him to translate it anew, and to expound it as him listeth. That the Starres fought from Heauen in their Courses against *Sifera*: and expoundeth it, that the Starres by their Influences gaue successe to the Action; against all Expositors. But if the Influence of the Starres gaue successe in this Action; wee would know, whether the Astrologer could haue giuen Prediction hereof, by looking vpon the Starres. In the destruction of Babilon, you say, hee could not; and why could hee

more in this? For in this a Miracle was shewed evidently. Again, if the Starres did signifie successe; whether was it good successe or euill? For, wee know the ancient cosenage of Astrologers and Oracles. If the Astrologer should haue told the King of Canaan, that the Starres signified good successe, hee should haue but deceiued him, as many doe. Further, if this be a good reason, because the Starres did fight against *Sisera*, therefore the Influence of Starres reacheth to successe in mens actions: Why should not this bee as good? The Riuer Kison helped the people of God against *Sisera*; therefore the Influence of the Riuers doe the like: For there is no more giuen to the Starres then to the Riuer. It is true, that all the Creatures of God, are at his command, and are vsed as Instruments to doe his will in the protection of his Church, and against his enemies. What is this to Astrologie?

But you say, why did *Moses* testifie, that they were created to bee signes; whose signification you affirme to be barbarous, or no signes at all to vs, if they bee not vnderstood. Your meaning is, that *Moses* witnessing *Gen. 1. 14.* That whereas God in creating the Lights of Heauen, said, Let them be for signes & for seasons, and for dayes, and yeares. These words must bee so vnderstood, let the Starres bee created to signifie particular Euent of warres, of troubles of the Estate of Cities, and Common weakthes, of the death of Kings, of particular Euent of mens actions: that the Astrologers by looking vpon them may foretell those things. For if they bee made for signes, they must signifie these things: And if they doe not signifie these things

things, then are they vainly created. And is not this a great meruaile, that the Diuell did not let some Astrologers a worke to interpret Scriptures? For if you had the testimony but of some one Expositor of Scriptures, you might haue some pretence to excuse the impiery; but hauing none, what Astrologically Sorcery hath bewitched you, to dare (without reuerence) offer force & compulsion to Gods holy word, to make it serue your turne? All Expositors that euer I could see, with one consent expound this place so, that your Astrologically significations, are quite shut out. *August. Lib. Imperf. in Gen. ad literam. Chr ysof. in Cap. 1. Gen. Homil. 6. Beda in Cap. 1. Gen. Origen in Gen. 1. Theodoret in Gen. 1. Abenleus in Gen. 1. Lyra in Gen. 1. Glossa ordinaria. Calvin in Gen. 1. Franciscus Vatabalus*, nor a Translator of the Bible, as you call him, but a diligent Expounder. All doe agree in this, that this signification is of things in the knowne Course of Nature, for times, yeares and seasons: And some doe expressly reiect Astrologically supposed significations. The Knight will haue it only for Astrologically significations. Sir, doe you thinke in your inward iudgement, that God hath written a Booke in the Heauens, onely for the vnderstanding of Astrologers? If this signification bee such as you would haue it, it is onely for Astrologers; for none other can open the significations that you meane, and yet you know many Doctors doubt, whether the Astrologers can open them; This is your Diuinity. But we thinke that it may much better become a Christian Knight, to take Diuinity as the Church receiueth it, then to make it new. Some expound these signes of

the moments of times, some of seasons & weather: of which signes all Husbandmen take vse: none as you doe. *Iunius* translateth the place thus: *Vt sint in signa cum tempestatibus, tum diebus & annis.* Which translation if you receiue, so agreeing to the vse of words in the Originall, then are your significations gone. Be contented farther to consider the manner of your Argument; for thus you reason. If the Starres bee not created for vaine and barbarous signes; then they signifie the successe of mens actions; but they are not created for vaine and barbarous signes; Remember your selfe, where you had this Argument; for by the like kinde of reasoning, *Q. Cicero. Lib. 1. de diuinat.* would maintaine the Prediction that you maintaine. *Si sint dij, neque ante declarant hominibus quae futura sunt, aut non diligunt homines, aut quod euenturum sit ignorant, &c.* And a little after, *Sunt autem dij significant ergo. Et si significant, nullas vias dant nobis ad significationis scientiam, frustra significant, &c.* By which manner of reasoning hee would conclude, that future Euents of mens actions, may bee foretold by Augury, & Astrologic: He would charge the Gods of vanity, vnlesse these Predictions be admitted. You are not affraid to apply the same manner of reasoning to the liuing God. But what reason haue you to leaue out the whole Argument, and conclude but for one part? For the Conclusion followeth as well for Predictions by Augury, as for these by Astrologic.

It were too long to trouble the Reader, with all the Knights errors: yet I must touch a few. *M. Chambers* referreth to a place of *Christostome* in *Math. 2.* The Knight saith, this maketh more for Astrologic then a gainst

gainst it. For this is all that *Chrysostome* saith; *Si Christus secundum legem sit natus Astrologum quemodo Astrologiam dissoluit, fatumque destruxit?* If Christ were vnder the law of the starres, how then (as the Knight translateth it) did his comming dissolue Astrologie, and destroy destiny? To which I answer, saith the Knights booke (marke now his deepe Diuinity) That hee hath so dissolued destiny and Astrologie, meaning the power of the Starres ouer vs, as hee hath dissolued death by his passion and resurrection; not that wee are in this world freed from naturall death by the death of Christ, but from the eternall damnation of death: thus farre the Knight. Hee saith that Christ hath dissolued the Dominion of the Starres, as hee dissolued the Dominion of death. But how did Christ dissolue the Dominion of death? Verily that his Church might bee freed from it, onely true Belceuers, the members of his body, all other lye still vnder the dominion of death; for none are freed, but those whom hee soone maketh free. Then, where the Knight saith, Christ hath dissolued Astrologie, as the power of death ouer vs; whom doth hee meane by vs? If you meane vs, that is, all men, then it is false: For Christ hath not dissolued the dominion of death for all men, but onely for his Elect. If you meane by vs, vs that beleeue, then how can you make your Similitude good, making sense, and keeping Diuinity? As Christ hath dissolued the dominion of death to vs Belceuers onely, but not to all: what will you make the *apocryphus*? will you inferre, so hath hee dissolued Astrologie to Belceuers, and all other are vnder the Dominion of the Starres, as they are vnder the dominion of death.

If this be a true inference, it proueth plainly, that Astrologie is a part of the power of darknesse, euill and wicked: for true Beleeuers are deliuered from all such things, and the things from which Christ hath deliuered them are such. But then you say, that except they which produce this place, and otherwise interpret it, can proue, that Christ by his comming hath taken away the naturall vertue and efficacie of the Starres, there is nothing said by *Chrysostome*. It were good for him that wrote this, to peruse that testimony which in the next Page hee citeth out of *Salomon*. The foole multiplyeth words. No man saith that Christ hath taken away the vertue of the Starres: but that mens actions depend vpon the naturall vertue of the Starres: But the question betweene you and vs, is, what is that naturall vertue of the Starres. You say againe if Christ came to dissolue it, hee could not dissolue that which was not: *Ergo*, of consequence it was, and till it bee dissolued, is effectuell. And after this manner, for want of better stuffe, you trouble your selfe and your Reader, with such as commeth in your head. Wee answer, Christ dissolued Astrologie, as hee dissolued Idolatry; yet *S. Paul* saith an Idoll is nothing. Now will you Sir, chop Logicke with *S. Paul*, and say, if Christ came to dissolue Idols, hee came not to destroy that which was not; *Ergo*, by consequence it was. But the Apostle will tell you that Christ came to dissolue those things that are not in truth, but onely imagined by the superstitious conceits of men, illuded by Sathan: For Christ doth not destroy the nature of the Starres, but superstition, which fancieth another power in the Starres then God hath giuen them

them: which superstition is the worke of the Diuell, and therefore Christ dissolueth it, as Saint *Iohn* saith. For this purpose appeared the Sonne of God, that hee might dissolue the works of the Diuell.

If the Starres haue such power ouer the actions of men, then was your booke written vnder an vnfortunate Starre: For as it is commonly said, hee casteth euill, that casting all day, casteth not one good chance; So may it well bee said, hee writeth badly, that writing so long a Booke, writeth not one sound sentence: Such is your Booke, alwayes like it selfe. And I suppose it were hard to cull out one sentence through the whole Booke, that a man can iustifie, who is resolu'd to maintaine nothing but truth.

After your manner you preach thus: *Pag. 393.* I would know of him where hee learned this Diuinity, that God hauing expressly forbidden any thing, as is were against his reuealed will (as hee affirmeth Astrologie) neuerthelesse concurre to the effecting of that, which shall aduance the credit of an vnlawfull practises, to the derogating of his owne glory: this is flat repugnant to all Diuinity. And a little after, That God doth not worke by such means as himselfe prohibiteth: If need were, I could amplifie by sundry reasons and authorities.

Because I am loth to enter into such a large Theologicall Discourse, as this question which here you moue requireth: I will briefly answer. Sir, did you euer care to vnderstand what were those famous Controversies, which that blessed Father *S. Augustine* held against the *Pelagians*? It seemeth not. And what doe the knowledge of these things belong to a Knight?

No

No more doth it belong to a Knight to moue such deepe questions, and peremptorily to conclude in Diuinity; these waters bee too deepe for him to wade in. Briefly know thus much: That God doth worke in many things against his reuealed will. His reuealed will was to *Abraham*, that *Isaac* should bee offered in a Sacrifice, yet God wrought against it. Nay the case may bee so, that the will of God and the will of man may bee contrary one to the other; and yet both good. The Father lyeth vpon his death-bed; the Sonnes will and desire is that the Father should liue, and this desire of the Sonne is agreeable to Gods reuealed will; for that reuealed will containeth what wee ought to doe: But Gods secret will is contrary to this desire of the Sonne, and the Father dyeth, will this Gentleman accuse God, because hee concurrerh to some effects against his reuealed will? When Adulterie is committed and Bastards begotten, it is against the reuealed will of God: But hee that shall affirme that God hath no will, nor power, nor part in generation, shall take away part of his power, and giue it to some other thing, and so make moe Gods. The people and principall of Israell conspired to put Christ to death; this was an vnlawfull action: Now hee that shall say, that the hand and Counsell of God did not concur in this action, shall denye the plaine Scripture. *Act. 4. 27.* *Herod* and *Pontius Pilate*, with the Gentiles and people of Israell gathered themselves together to doe whatsoeuer thy hand and counsell had determined before to bee done. Neither doth it follow hereby, that God doth aduance the credit of an vnlawfull practise, to the derogation of his glory: for
 God

God ordereth all things in nature, himselfe being pure from sinne; and punisheth all sinners, punishing both Adulterers and Astrologers: But when (I say) that God ordereth all things in nature, this doth not teach Astrologicall Predictions, which are out of the compasse of nature.

No better is that Theologie which hee vttereth *pag. 480.* There is no place in Scripture in which blasphemy is named, but doth describe it to be a verball iniury vttered in detestation of God. Whence hee seeketh to proue, that except it bee euill speaking of God himselfe, it is no blasphemy. His knowledge and sense in these things, whereof hee is bold to speake, is rather to bee pitied, then refuted. I tell you Sir, that you doe nothing throughout your Booke but blaspheme, when you speake euill of M. Chambers, though then your intent is not to offer a verball iniury to God. Yet when you speake euill of such, as for conscience, maintaine Gods truth, and therefore speake euill of them, because they maintaine the truth, then you blaspheme. This is true; and if you repent not of this sinne, you will finde it to bee true another day: But therefore wee labour to doe this seruice, both to the Truth and you; that when the knowledge of your sinne is brought to your sight, you may the sooner finde the way to repentance. Now, that blasphemy is not as you say, onely a verball iniury vttered in detestation of God, and so taken in euery Scripture where it is named; but that it is also against the truth of God, and against the Saints that maintaine the truth; may appeare out of these places and many moe. *Act. 14. 45. When*

the Jewes saw the people, they were full of enuy, and spake against those things that were spoken of Paul *αἰνέωντες*, & *βλαφημούντες*, that is, contradicting and blaspheming. *Act. 18. 6.* When they resisted & blasphemed, he shooke his rayment. S. Paul speaking of himselfe, and other his fellow Apostles, saith, *Rom. 3. 8.* we are blasphemed, And *1. Cor. 4. 13.* Being blasphemed, we pray. And *1. Cor. 10. 30.* For if I through Gods benefit bee partaker, why am I blasphemed for that, wherefore I giue thanks. To omit many places: they are also said to blaspheme, who dissemble in hypocrisie, making shew of an holy Profession, themselves being vnholie. *Apoc. 22. 9.* I know the blasphemy of them, which say they are Jewes & are not, but are the Synagogue of Satan. Which place I note the rather, because the Knight out of his worried confidence, doth boldly giue it out, that there is not one place of Scripture, where blasphemy is named; but it doth describe it to be a verbal iniury uttered in detestation of God. If the places of Scripture were numbred, there will be more found against this, then for it. But his aduantage is, he is no professed Diuine, & therefore may erre in these points, and we must pardon the imperfections of a Knight in Diuinity. VVhich kinde of pleading, as I would neuer deny to a man that did desire a sound minde, or were compelled to write; so if our Knight looke for the same fauour; we may iustly answer him, as *Cato* answered *A. Posthumius Albinus*, who being Cos. wrote some Romane Stories in Greeke, desiring all men to beare with his imperfections: Because, quoth he, I am a Romane, and therefore of me the exact knowledge of the Greeke tongue is not to bee required. But *Cato* told him that this was but trifling,

trifling, to intreat pardon, when he might haue beene without fault. For who compelled him to doe that for which hee thought fit to craue pardon; so may we say to the Knight, by silence hee might haue beene blamelesse: By writing so vnskilfully of vnkowne things, vpon hope of pardon; because his place requireth not such exact skill in Diuinity, and of by vpholding a corrupt cause, hee hath shut himselfe from the benefite of that fauour, which otherwise he might looke for. And if ignorance bee to bee excused in a Christian Knight, I should rather excuse ignorance in Astrologic, then in Diuinity.

But must wee pardon this also which followeth? Where *M. Chambers* had found fault with one, for ascribing so much to numbers, that therby he thought to attaine the mystery of his saluation, and to haue his name registred in the Booke of God. The Knight defending that irreligious speech, writeth thus; *Pag. 419.* It is euident to him that is not blind by malice, that hee intendeth nothing in that Hyperbollicall and excessiue speech; but such a sequestration of our thoughts from all materiall things, as thereby wee may the more freely contemplate the mystery of the Trinity in Vnity; vntill through our whole conuersion to the same, wee come to bee registred in the number of those that are sealed to saluation. Thus farre the Knight. If any man contradict this Gentleman, he is presently charged to be blinded with malice: And yet, *M. Chambers* did not intend to contradict him, but opened an irreligious speech of another. But the Knight will take the defence of all vpon him. It were to bee wished, that hee would deale more aduisedly,

and not take vpon him the defence of euery foolish Astrologer. Wee hope vpon better aduice, hee will thinke least malice in such as deale most plainly with him. And truly, if wee should suffer such prophane speeches to passe without reprehension, it were enough to spill him. Wee reprove that prophane speech: your Defence makes the speech no better, but your selfe worse, then wee tooke you. For you tell vs, that by that Hyperbolicall and excessiue speech, hee intendeth nothing, but such a sequestration of our thoughts from all materiall things, as thereby we may more freely contemplate the mystery of the Trinity in Vnity; vntill through our whole conuersion to the same, wee come to bee registred and sealed to saluation. Some of your Astrologers haue told vs, of great power of some names of God abused, and of some words spoken without vnderstanding. They tell vs also, of the Language that the Angels vse among them selues; these bee things which wee vnderstand not, therein they may goe further then wee poore soules can reach them. But when they tell vs, how by numbers wee may bee sealed to saluation; this thing is such, wherein wee may iudge of their vnderstanding. For in these things we haue the rule of the Scripture: And if an Astrologer from the Starres, or an Angell from Heauen, preach vnto vs any other thing concerning our sealing to saluation, then that is deliuered in the Gospell, wee are warned to hold him *Anathema*. You say, wee may know our names registred in Heauen, and sealed to saluation by numbers, or by sequestration of our thoughts from all materials. Consider the cuill saueur of this extrauagant spee ch. 1. This which

which you say, is no Doctrine of faith; not contained in the Scriptures, and therefore it containeth not our sealing to Saluation; because all things necessary to our Saluation, are, as *S. Augustine* truly saith: *Aperite in Scripturis posita.* 2. We say this sequestration of our thoughts from Materialls, is neither Diuinity, nor true Philosophy; for what doe you meane by it? If you meane Mathematicall abstractions which consider magnitude and number, without matter; then is it impious in Diuinity, to say, that such a sequestration can bring to vs any Mystery of Saluation: And absurd amongst Philosophers, who put not mans felicity in that. If you meane any other thing, then you depart from your friends purpose, who speaketh of Mathematicall numbers. 3. Where you say, we may thereby contemplate the Mystery, &c. You erre in setting the knowledge of a beleuer in Contemplation; For our knowledge is in the heart, working in loue, and not in the braine an idle contemplation. 4. Where you say, by this we may contemplate the Trinity in Vnity: this is blasphemy to say or to thinke, that the knowledge of this holy Mystery, can bee apprehended by numbers, or by such meanes as you describe. 5. It is against Diuinity, admitting it were spoken in good words; for a man is not taught to know his saluation by looking vpon the Mystery of the Trinity; but by looking into the Mystery of Christ his Incarnation, and Passion, wherein hee findeth redemption; for heerein hee may finde himselfe; in the Mystery of the Trinity no man can see or find himselfe. 6. Where you by our conuersion to the Mystery, &c. these bee idle words, not vnderstood by him that vttered them.

For, true it is, by our Conuersion to God, we come to know our selues to be Gods children; but this conuersion to the Mystery is vknowne in Diuinity. 7. Our conuersion to God, is not either by contemplation of numbers, or by abstraction of our thoughts from Materialls, but by faith and repentance. 8. Where you say, by our conuersion to the same, wee come to bee registred in the Booke of Life; vnderstanding it the best way, it containeth false Doctrine: For our conuersion is not a cause of registering our names in Gods Booke, but the contrary is true: Wee are not registred by our Conuersion; but wee are conuerted because wee were registred. It dependeth not vpon our Conuersion, but our Conuersion dependeth vpon it. 9. Where you say, wee come to bee registred; as if something that wee doe may cause or procure this registering, it is false Diuinity; for that dependeth not vpon any thing which wee doe. 10. Where you say, registred in the number of those that are sealed: this is a confounding of registering and sealing, which are things distinct. For, wee are registred or Predestinated not by faith, but vnto faith; wee are sealed by faith after our effectuall calling: as the Apostle teacheth, *Ephes. 1. 13. In whom after that you beleueed you were sealed with that holy Spirit of promise.* 11. The manner of your speech doth breath out Pelagianisme: For you say, we may by sequestration of our thoughts come to bee registred, &c. Doe you not attribute this power to Man, that by the vse of his naturall faculties, hee may purchase this registering as you call it? For by naturall meanes, wee may contemplate numbers, by naturall meanes, wee may sequester our thoughts

thoughts from all things materiall. If by this meanes wee may come to be registred, as you say, in the number of those that are sealed to Saluation: may we not then by naturall meanes obtaine that grace? And do you know Sir, how to distinguish this Doctrine from the Doctrine of *Pelagius*? 12. Last of all, you ruine into that damned error, which *Pigghius* with some other few of late, raked vp out of Hell: That men may predestinate themselves when they please. For when you say, Men may by sequestration of their thoughts from Materialles come to bee Registred in Gods Booke: If you meane that which the Scripture calleth the Booke of Life, that is nothing else but Gods eternall purpose of Predestination, then you tel vs, That men may by your deuice Predestinate themselves.

Howsoeuer it is, you haue played the part of a bad Interpreter, whilst you desirous to expound another mans wordes, fall into so many Errours, Ignorances, Absurdities, Impieties, Blasphemies, in the compasse of so few Words.

This may teach you (if you bee Wife) Not to play the wanton with holy Scriptures: not to speake of God, and his holy Mysteries with a prophane heart: For I must bee plaine with you; if your heart were Sanctified, you would not speake in this sort. Giue your heart to God, and all this will be mended. Before that time, meddle with these Mysteries. For our God is a consuming Fire, and will bee Sanctified in them that come neere him.

I will cease to trouble the Knight any further, exhorting him to abandon that blinde Studie, which
hath

hath no place in Nature, but onely in the superstitious concepts of men; and so iudged as well by Heathen Philosophers, as by the learned of the Church. Before we part, I commend vnto him the reading of Cicero, that if he heare not vs, hee may be reprooued out of the mouth of an Heathen man. *Nam vs vere loquamur, superstitio fusa per gentes, oppressit omnium*

Lib. 2. de diuin fere animos, atque hominum imbecillitatem occupauit: Quod et ijs libris dictum est, qui sunt de Natura Deorum, & hac disputatione id maxime egimus. Multum enim & nobis ipsis & nostris profuturi videbamur, si eam funditus sustulissimus. Nec vero (id enim diligenter intelligi volo) superstitione tollenda Religio tollitur. Nam & maiorum instituta tueri sacris ceremonijs retinendis, sapientis est: et esse praestantem aliquam aeternamq; Naturam, & eam suscipiendam admirandamq; hominum generi, pulchritudo mundi, ordoq; rerum Caelestium cogit consiteri. Quamobrem ut Religio propaganda etiam est, quae est iuncta cum cognitione naturae: sic superstitionis stirpes omnes eijcienda sunt: Instat enim & urget, & quocumq; te uerteris persequitur. Sine tu uatem, sine tu omen audieris, siue immolaris, siue aenum aspexeris, si Chaldaum, si Aruspice[m] uideris, si fulseris, si tonitruis, si factum aliquid erit de Caelo, si ostenti simile natum, faustumne quippiam: quorum necesse est plerumq; aliquid euenias: ut nunquam liceas quiescere a mente consistere. Out of which Testimony, from the mouth of a Naturall man, it may please the Christian Knight to consider, that the Naturall man: espyed thus much in Predictions, that they who yeelded to them, were in their weakenesse oppressed with this strong superstition, as they were also with other of the like sort. All which haue

have no place in Nature, nor in Religion; that as a pernicious conceite, it is with diligence to bee rooted out of mens hearts; that wherefoere this superstition is once receyued, men are driuen, and as it were, haunted with Furies, that they can haue no quiet rest. This man shall rise a Witnesse against all such Astrologers, as now in the light of the Word, follow that Studie, so famously conuincd by the Light of Nature.

To conclude therefore, we haue heard the Principles of Astrologers examined: We haue found, that they abhorre from the knowledge of the Naturall man, and from all good Learning. This hath bene confirmed by the testimonies of Philosophers, of Diuines, and by the confession of Astrologers themselves. What then remaineth, but the sentence of some Noble Iudge, that may giue iudgement, the cause being opened. But as heere we seeke not an ordinary iudge, so wee haue found one, a most Noble, Learned, and Iudicious Prince, our gracious Soueraigne, his most excellent Maiesty: with whose iust Iudgement, let this plea be shut vp without Appellation, or any further contradiction. His iudgement is this. As there are two sorts of Folkes that may bee inticed to this Art, to wit, Learned or vn-learned: so is there two meanes, which are the first stirrers vp, and Feeders of their Curiosity, thereby to make them to giue themselves ouer to the same. Which two meanes I call the Diuels Schoole, and his Rudiments. The Learned haue their Curiosity wakened vp, and fedde by that which I call his Schoole. This is the Astro-

R

logic

*Demonologie,
L. 1. cap. 3.*

logie Iudiciarie : For diuers men hauing attained to a great perfection in Learning, and yet remaine otterbare (alas) of the spirit of Regeneration, and the fruits thereof : finding all naturall things common, as well to the stupid Pedants as vnto them, they assay to vindicate vnto them a greater name, by not onely knowing the course of things Heauenly, but likewise to climbe to the knowledge of things to come thereby : which at the first face appearing lawfull vnto them, in respect the ground thereof seemeth to proceede of Naturall causes onely : they are so allured thereby, that finding their practise to prooue true in sundry things, they studie to know the cause thereof. And so mounting from degree to degree, vppon the slippery and vncertaine scale of Curiositie, they are at last inticed, that where lawfull Artes or Sciences fayles, to satisfie theyr restless minde, euen to seeke to that blacke and vnlawfull Science of Magicke. Where finding at the first, that such diuers formes of Circles, and Coniurations, rightly ioyned thereunto, will rayse such diuers formes of spirites, to resolve them their Doubts : and attributing the doing, to the power inseparably tyed, or inherent in the Circles, and many wordes of GOD, confusedly wrapped, they blindely glory in themselues, as if they had by their quickenesse of ingeny, made a conquest of Plutoes Dominion, and were become Emperours in the Srygian Habitacles. Where, in the meane time (miserable Wretches) they are become in very deede, Bondslaues to their Mortall Enemie : And their knowledge, for all that they presume thereof,

of, is nothing increased, except in knowing euill, and
the horrors of Hell for the punishment thereof, as
Adam was, for eating of the forbidden Tree.

This iudgement is according to
right, and wee rest
in it.

SANCTVS EST DOMINVS IN
OPERIBVS SVIS.

FINIS.

